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# MALINI

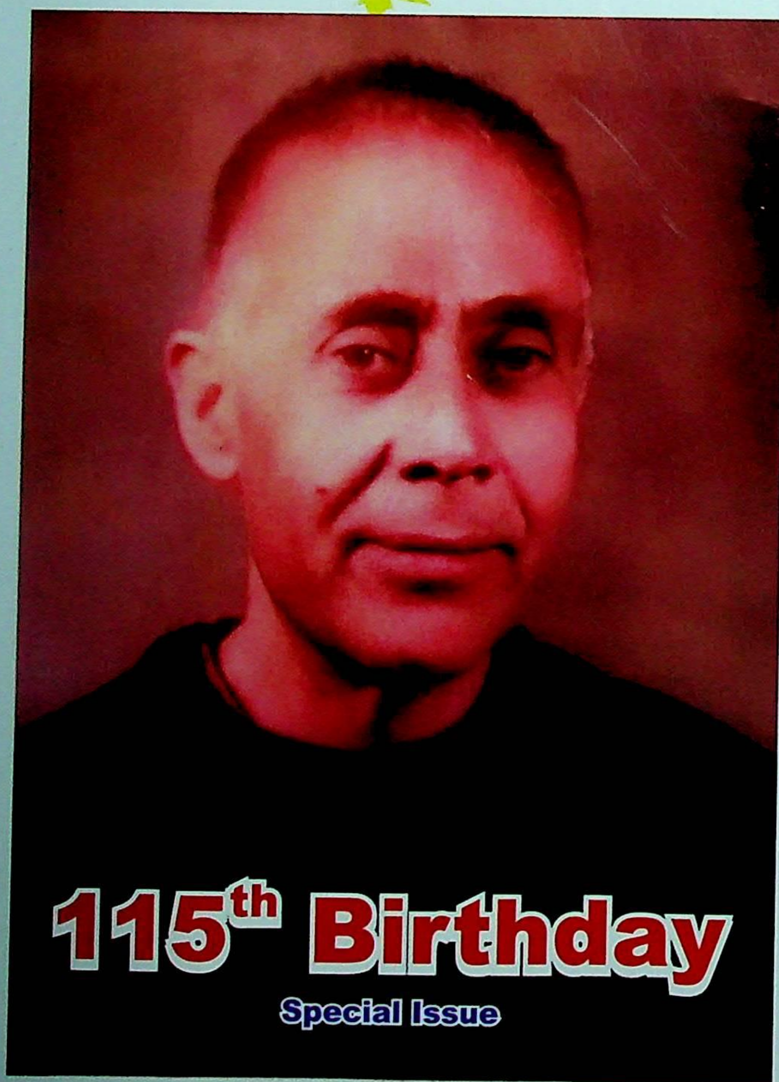
# मालिनी



A publication of
**Kashmir Shaiva Institute**
**Ishwar Ashram Trust**

Vol. XIV No. 33

January 2022 - June 20





**JAI GURUDEV**

**Ishwar Ashram Trust ,Ishber, Nishat, Srinagar**

**115th Janam Divas Jayanti of Shaivacharya Swami Lakshmanjoo**

Will be celebrated

On

**Wed. April 27, 2022**

**At Srinagar, Jammu ,Delhi ,Mumbai ,Bangalore**

**Programme**

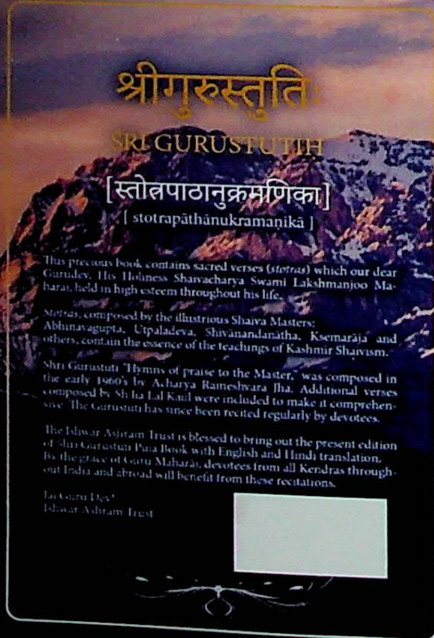
**Guru Vandana : 9.30 AM- 11.45 am**
**Devotional Recitations : 11.45 am - 12.10 pm**
**Janam Divas Puja : 12.10pm - 12.45 pm**
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***Varsh* Celebrations of Gurudev shall be held on Monday, 9 May 2022**

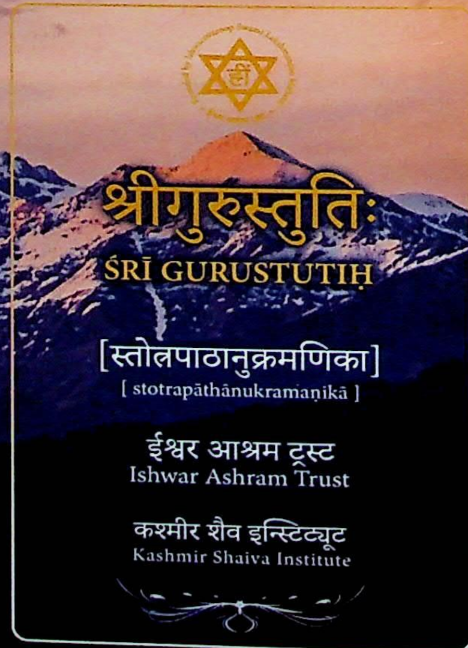
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# New Sunday Puja book




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# MALINI मालिनी

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# From the Editor-in-Chief

Bharata is a land of dharma and yoga. For millennia these two terms have been the distinctive features of our culture. These are the parameters of our well being and overall prosperity. We may evaluate the present state on these parameters. Our civilizational history is a perennial quest of the true SELF. The illustrious lineage of great thinkers and texts marks the ever-flowing Gyana-Ganga.

Kashmir epitomises the grand traditions of shastra and sadhana. Bilhana says that this is land where poetry and saffron grow together. This the land that has witnessed the creation of the most extensive empire in the Indian history. I fondly recall Tennyson:

"Though much is taken much abides". (Ulysses, 1833). The narrative of this glory is bound to be re-told as the institution of Vyasa-s ensures us.

This special issue is dedicated to our Gurudev Swami Lakshamanjoo Maharaj ji's 115th Birth anniversary. It was his vision and efforts that revolutionised the interest and study in Trika philosophy in our times. Swami ji perfectly embodies the streams of shastra and sadhana in our times. He lived a life that instilled faith in our grand traditions.

This special issued is blessed with discourses by Swami ji on the *Bhavadgita* and *Spandasandoha.* Dr. Mark Dyczkowski's monumental work (translation of the *Malinivijayottara Tantra*) is going to be a great addition to the study of Trika-Shastra. He has contributed the Introduction part of this work for the present volume of Malini. We all look forward to see the complete translation of the Malinivijayottara Tantra. Dr. Ved Kumari Ghai's research paper is a brilliant exposition of the Absolute in Pratyabhijna Philosophy. The article by Late Shri Jotshi underlines the basic philosophy of Spanda. Dr. Advaitavadini Kaul elaborates the rituals and worship of Svacchanda Bhairava with Aghora mahamantra. Prof. Ramakanta Angiras's article is an in-depth analysis of Ananda in Kashmir Shaivism. Dr. Ghanshyam Upadhyaya,a dedicated scholar of Sri Durgasaptashati has dealt with its various path traditions. Dr. Ramesh Nainwal has discussed the elements of Shaiva philosophy in Shivastotravali. Dr. Yogesh Sharma in his short write up in Sanskrit has highlighted the important dimensions of Abhinavagupta's philosophy.

On this auspicious occasion we all seek the blessings of our Gurudeva!

**Jai Gurudeva!**

# मुख्य संपादक की ओर से

हम स्वतंत्रता का अमृत–महोत्सव मना रहे हैं। यह 'स्वातंत्र्य–शक्ति' का ही उद्घोष है। चेतना सदैव स्वाधीन होती है – यही उसका स्वभाव है। यही उसकी सबसे सहज–स्वाभाविक अवस्था है। यही उसका असाधारण धर्म है।

जैसे–जैसे काल व्यतीत होता है – देश और प्रखर और तेजस्वी रूप में प्रकट होता है–

**उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।**
**वर्ष तद्भारतं नाम भारती यत्र संततिः।।**

....

**अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने।**
**यतोहि कर्मभूरेषा ह्ययातोऽन्या भोगभूमयः।।** (विष्णुपुराण, 2.3.1, 22)

यह भारतवर्ष योगभूमि है, धर्मक्षेत्र है। इसकी प्रत्यभिज्ञा कराने हेतु ही दशमण्डल–युक्त ऋग्वेद है, दशावतार हैं, दश सिख गुरूओं की 'अकाल–पुरूष' की साधना और सर्वस्व समर्पण की महती परम्परा है। इसी दैवी और मानुषी परम्परा में स्वयं परमेश्वर शिव द्वारा भाषित आगम हैं। इस शास्त्र और साधना के संगम–तीर्थ रूप श्री स्वामी लक्षमण जू महाराज का आविर्भाव स्वयं ही 'स्व–रूप' का प्रत्यभिज्ञान है।

महापुरुषों का अवतरण ही "धर्मसंस्थापनार्थाय", "बहुजन हिताय", "बहुजन सुखाय", "लोकानुकम्पाय" होता है। "सनातन धर्म'' नाम से इस पुण्य भूमि ने कोई धर्म चलाया हो, इतिहास में उसके प्रमाण संदिग्ध हो सकते हैं, लेकिन धर्म सदैव सनातन होता है, इसे "संभवामि युगे युगे" के उद्घोष ने बार–बार प्रतिष्ठित किया है। महापुरुष और उनकी महागाथाओं का स्मरण हमें सदैव होना ही चाहिए। इन्हें विस्मृत कर हम अपने ही देश–काल में अप्रासंगिक हो जाते हैं। गत आठ शतकों के इतिहास में इसके कई प्रमाण प्राप्त हो जायेंगे।

शिष्य–वत्सल ईश्वर–स्वरुप स्वामी लक्ष्मण जू महाराज के एक सौ पन्द्रहवें प्रकाश–पर्व पर उन्ही के द्वारा सीापित "मालिनी" का यह विशेषांक समर्पित है – त्वदीयं वस्तु गोविन्दं तुम्यमेव समर्पये। इस अंक में कई संग्रहणीय शोधपरक आलेख हैं। स्वामी जी का आशीर्वाद इस अंक में भी भगवद्गीता, स्पन्द–सन्दोह और कश्मीरी में चतुर्थ व्याख्यान के रूप में हमें प्राप्त है। श्री मार्क जी का सुविस्तृत शोध – आलेख श्रीमालिनीविजयोत्तर तंत्र में प्रवेश पाने का द्वार उद्घाटित करता है। प्रो. वेदकुमारी घई जी का शोध–पत्र काश्मीर शैव–दर्शन में परमतत्त्व गंभीर विवेचन है। प्रो. रमाकांत अंगिरस जी का निबंध शैव दर्शन की केंद्रीय अवधारणा "आनंद" की मीमांसा है। डॉ. घनश्यामचद्र उपाध्याय जी जैसे समर्पित साधक एवं विद्वान का श्री दुर्गासप्तशती के पाठ–प्रकार पर आधारित विवेचन प्रामाणिक और संग्रहणीय है। डॉ. रमेशचन्द्र नैलवाल ने शिवस्तोत्रवली में प्रतिपादित शिवाद्वय सिद्धांत की सप्रमाण विवेचना की है। डॉ. योगेश शर्मा का आचार्य अभिनवगुप्त पर संस्कृत–हिंदी में संक्षिप्त लेकिन गंभीर निबंध निश्चय ही पठनीय है।

स्वामी जी के प्रकाशावतरण के इस महापर्व पर उन्हें कोटिशः नमन !

**जय गुरुदेव!**

# Sh. IK Raina hands over charge to Dr. Anusheel Munshi

Shri I K Raina ji, Secretary / Trustee of the Ishwar Ashram Trust was appointed to this exalted lead responsibility directly by the WILL of Swami Lakshman joo Maharaj. After many decades of tireless, focused and dedicated service, Shri Raina has decided to pass this responsibility to the next generation. Many devotees personally tried to convince him to continue in the present role. However, he has remained firm on his decision to step down.With his boundless patience, calm and poise, coupled with the will to do more and more, he has set an example that will be difficult to emulate.In his letter, Shri Raina has handed over this responsibility to Dr Anusheel Munshi, who is a well know devotee of Swami ji and has been a trustee of the Ishwar Ashram Trust.

Ishwar Ashram Trust & Kashmir Shaiva Institute places on record the yeoman service of Shri Raina towards all activities of the Ishwar Ashram Trust & the Kashmir Shaiva Institute. His service began at the feet of Gurudev Maharaj at a very young age and he continued to serve him for many years.

On the request of the devotees, Shri Raina ji has very kindly agreed for being available at any time for any advice related to Trust matters, and the devotees are extremely thankful to him for this.

The devotees wish him a long and a healthy life and many more years of service to Gurudev. Simultaneously, the devotees pray for success of Dr. Anusheel Munshi in fulfilling his responsibilities as the Secretary / Trustee of Ishwar Ashram Trust.

Jai Gurudev!

# Guidelines for Contributors to Malini

1. All material to be printed in Malini should be on an A4 sized paper in word / pdf format. Please avoid sending photos. Diagrams / figures, if part of the article, should be properly numbered and referenced in the article. They can be sent with proper numbering as separate file also.
2. Photos should be avoided but, if a must, then they should only be in Black and White jpeg format. Colour picture if submitted will be printed as black and white.
3. Author Name /Affiliation/e mail must be provided below the title in the article.
4. References should appear at the end of the article in the order that they have been quoted in the text.
5. Authors are encouraged to provide footnotes for relevant items in text.
6. References or foot notes should be numbered and superscripted in the text (example: -------needs be known[1]).
7. Tables should be incorporated within the main article itself.
8. Length of an article should normally be up to 7 A4 sized pages. Longer articles may be printed in instalments.
9. Only original articles related to Kashmir Shaivism or those related to the life and works of realized Shaiva masters shall be preferred for publication.
10. Articles can be in English, Hindi, Sanskrit, Kashmiri, Sharda languages / scripts.
11. For any further guidance, please address your query to the "Malini editorial team" at kashmirshaivainstitute@gmail.com.

# Bhagavad Gita in the light of Kashmir Śaivism

*Revealed by Swami Lakshmanjoo*

(Continued from the previous issue)

## Chapter 14

**SWAMIJI:** This is the 14th chapter.

श्रीभगवानुवाच

śri bhagavān uvāca

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ।।1 ।।

*paraṁ bhūyaḥ pravakṣyami jñānānāṁ jñānamuttamam/*
*yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ//1//*

[Lord Kṛṣṇa]: I will again tell you [about] the supreme knowledge, which is the topmost-supreme, in the same way. I have already told you [about] this supreme knowledge. I will tell you again the most supreme knowledge [that is even greater] than this.

*Yat jñātvā*, when you are residing in that [supreme knowledge], *yat jñātvā munayaḥ sarve*, all *ṛṣis* and *devas*, and individuals, and everybody, *parāṁ siddhimito gatāḥ*, they have achieved the greatest *siddhi*, the greatest power of being manifested, of being united, united in the Parabhairava state, *ito*, here and hereafter (*ito gatāḥ* means here and hereafter). Not [only] after [leaving] this body; here, here also in body, in [this] existing body and after throwing this body also.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ।।2।।

*idaṁ jñānamupāśhritya mama sādharmyamāgatāḥ/*
*sarge 'pi nopajāyante pralaye na vyathanti ca //2///*

[Those] who possesses this kind of knowledge, O Arjuna, they *mama sāsharmyamāgatāḥ*, they are qualified just like Me; they become qualified, fully qualified just like Me. All qualifications which I have, they [also] have, not [even] this much less [Swamiji demonstrates]; [not even] this much difference of qualifications between Me and them.

Do you understand?

*Sarge'pi nopajāyante*, at the time of the new creation of this world, when one *yuga* changes and another *yuga* comes, at the time of the new *yuga*, *nopajāyante*, they are not born [again]. *Pralaye na vyathanti ca*, and at the stage of *saṁhāra* (destruction), *na vyathanti*, they are not killed; they are not killed, they means this world.

मम योनिर्महदब्रह्म तस्मिन्गर्भं ददाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ।।3।।

*mama yonirmahadbrahma tasmingarbhaṁ dadāmyaham/*

*saṁbhavaḥ sarvabhūtānāṁ tato bhavati bhārata//3//*

My seed form, *mama yonir* means my *yonī*, My great *śakti* is brahma (*tasmin* brahma means that *svātantrya śakti*[417]). *Tasmingarbhaṁ dadāmyaham*, in that, I insert [My] seed. I, Lord Śiva, insert [My] seed in that . . .

JOHN: Like womb?

SWAMIJI: Yes.

... in that womb of brahma (universal) divine *śakti, svātantrya śakti*, of Lord Śiva). That is the universal womb. In that universal womb. I insert [My] seed, *saṁbhavaḥ sarvabhūtānāṁ*, so that all *jaḍa* (insentient), *centana* (sentient), good, bad, all are created.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ।।4।।

*sarvayoniṣu kaunteya mūrtayaḥ*
*sambhavanti yāḥ/*
*tāsāṁ brahma mahadyoniraham*
*bījapradaḥ pita//4//*

In all *yonīs*, in all births and deaths, in all *yonīs*[418] (say in human beings, insects, snakes, serpents, whatever creation is seen in this world), in all created beings, those *mūrtis* (forms) which appear after this creation, *tāsāṁ brahma mahat yonir*, in these creations this also functions, this sex. That is individual sex. [And] that is universal sex, i.e., Mine is universal sex. The sex played in the world is individual sex. And in those *yonis* . . .

JOHN: Individual *yonis*.

SWAMIJI: . . . individual *yonis*, *svātantrya śakti* is a big *yoni*, and I am the father. I am the father of everybody. Father means grand-grandfather who is the creator.[419]

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।।5।।

*sattvaṁ rajastama iti guṇāḥ*
*prakṛitisambhavāḥ/*
*nibadhnanti mahābāho dehe*
*dehinamavyayam//5//*

*Sattvaguṇa*, *rajaguṇa*, and *tamaguṇa*, these three *guṇas* which are, which come out from *prakṛti*, which are created by *prakṛti*, they bind the individual who is *avyayam*, who is *unperishable*.[420]

*Tatra sattvaṁ* . . . 6th, 7th [*ślokas*].

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ।।6।।
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ।7।

*tatra sattvaṁ*
*nirmalatvātprakāśhakamanāmayam /*
*sukhasaṅgena badhnāti jñānasaṅgena*
*chānagha //6//*
*rajo rāgātmakaṁ viddhi*
*tṛiṣhṇāsaṅgasamudbhavam /*

417. See footnote 77 for an explanation of svātantra śakti.

418. Yoni means the womb, female organ of generation, (Editor's note]

419. "So that brahma [i.e., svātantrya śakti] with that universal sexual organ is the mother of this universe. [She] is the great mother, sakala saṁsāra vamana svabhāvā, because She creates the whole universe. One hundred and eighteen worlds are created by that śakti and without change. She produces this whole universe without any change in Her nature. I am universal father and My energy is universal mother of this whole universe." Bhagavad Gītā (1978).

420. "Now, why this family of universal father and universal mother is put to torture? Why they are kept in the field of being tortured everywhere, crisis? The nature of that mother is prakṛti and from prakṛti three guṇas are produced, which are held by universal mother. Dehi, the possessor of body, who is in fact immortal, ātmatayā sattvarajasta mobhir, he believes that "I am body" because of these guṇas make him understand that 'you are body, you are not immortal." Ibid.

*tannibadhnāti kaunteya karmasaṅgena dehinam //7//*

In that, in the three *guṇas*, this *sattvaguṇa* is *nirmalatvāt*, it is *nirmala*, it is pure, and *prakāśakam*, it gives light, it throws light in individuals. *Sukha saṅgena badhnāti*, but it entangles a human being with joy. Joy is also bondage. And *jñāna saṅgena cānagha*, by remembering God, remembering God also binds him to one [limited] point-that *sattvaguṇa.*[421]

*Rajo rāgātmakaṁ viddhi tṛṣṇāsaṅga samudbhavam.* And raja-guṇa is attachment, it is raga. It comes from *triṣṅā*, from thirst, from the thirst for worldly affairs. *Tat nibadhnāti kaunteya karma saṅgena*, by the activity of worldly activities, it binds the individuals.

Now is *tamaguṇa*.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ।।8।।

*tamastva jñānajaṁ viddhi mohanaṁ sarvadehināṁ /*
*pramādālasyanidrābhistannibadhnāti bhārata //8//*

O Arjuna, *tamaguṇa* is *ajñānajaṁ*, it rises, it gets its force through ignorance, and it is *mohanaṁ* (*mohanaṁ* means it keeps you away from remembering God). And it binds you by *pramāda* (*pramāda* means forgetfulness), *ālasya*, by *ālasya* (*ālasya* means [one] who is very slow in action], and by sleeping.[422] These three make him entangled in the way, in the circle of *tamaguṇa.*[423]

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ।।9।।

*sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata /*
*jñānam āvṛitya tu tamaḥ pramāde saṅjayatyuta //9//*

*Sattvaguṇa* actually unites the individual in *sukha*, in peace of mind. *Rajaguṇa* unites the individual in the activities of the world and *tamaguṇa* covers his knowledge of *sukha* and unites him in [the state of] forgetfulness so that he goes on sleeping.

Now, again He clarifies these activities of *sattvaguṇa, rajaguṇa,* and *tamaguṇa*.

रजस्तमश्चाभिभूय सत्त्वं भारत वर्धते ।

*rajastamaścābhibhūya sattvaṁ bhārata vardhate/ 10a*

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421. "This kind of knowledge binds you because when you confirm in your brain that you are joy, [then] you are discarding pain, you are discarding sadness .. . We posses satvaguṇa in the beginning just to get fitness in meditation. When you get fitness in meditation through sattvaguṇa, then in the end you realize that sattvaguṇa, rajaguṇa, and tamaguṇa is only the expansion of Lord Śiva. . . . God consciousness does not recognize only sattvaguṇa and discards rajaguṇa and tamaguṇa. God consciousness is filled in all the three guṇas." Ibid.

422. "Nidrā is just negligence; nidrā is not sleeping. Nidrā does not mean here sleep. Nidrā is just negligence." Ibid.

423. "Pramāda (by forgetfulness), ālasya (by sluggishness), nidrābhi (and by sleeping, drowsiness), Abhinavagupta explains, after doing thousands and lakhs (100,000) of good actions, you have gained this body, which is the only way to reach the state of God consciousness and final liberation; and [to] just waste it in other ways is pramādaḥ, is negligence . . . You must realize that this body is meant to meditate and to get liberated. This body cannot be repeatedly bestowed to you. It is very difficult to get this body of a human being.
"For instance, one breath is gone, one breath you have exhaled . . . while exhaling, you were not aware of watching your breath, and that is one kṣaṇa (one moment) of that life. Sarvaratnairna, if you will try and spend all your money to get that moment back, it will never come. That moment is gone, wasted. Sa vṛthā nīyate yena, and the person who wastes their whole life in this way, sa pramādi, he is filled with negligence, narādhamaḥ, and he is to be pitied.
"Ālasyaṁ śubha karaṇīyeṣu, find out! Don't waste your time of this precious life. This precious life, it won't be repeated to you every now and then. You have got it by I don't know how many good actions of your past lives." Ibid.

And in the same way, *rajaguṇa* and *tamaguṇa*, after subsiding *rajaguṇa* and *tamaguṇa*, *sattvaṁ* gets rise, *sattvaguṇa* [comes into] force. *Sattvaguṇa* gets into force after . . . although there are all of the three *guṇas* always (always they are existing in one's body, all the three *guṇas*), but in all the three *guṇas*, *rajaguṇa* and *tamguṇa* are subsided, they get subsided, and *sattvaguṇa* remains in predominance and it rises, *sattvaguṇa* rises.

And it is [correct] behavior for *sādhaka* (a *yogī*), how he should, take hold of *sattvaguṇa* when it rises, when it goes on rising, make it, give it span of length in its force of rising so that you don't lose [it]. God consciousness will be helpful (i.e. available) to you at the time when *sattvaguṇa* is in force. Because, at the time when *sattvaguṇa* is in force, *rajaguṇa* and *tamaguṇa* are naturally subsided, [but] you must not think that *rajaguṇa* or *tamaguṇa* are finished; they are in a depressed [i.e. subsided] state.

So *sādhaka* should be watchful at that time when *sattvaguṇa* rises. He should prolong it, prolong it with effort, so that *sattvaguṇa* rises for a long time and he can be, his *abyāsa* (practice) will be fruitful.

And at the same time . . .

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ।।10।।

*rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ*
*rajastathā //10//*

. . . *rajaḥ*, *rajaguṇa* gets in force; when, at that same time, *sattvaguṇa* and *tamaguṇa* are subsided, *sattvaguṇa* and *tamaguṇa* are subsided and *rajaguṇa* gets into force, at that time you should not do any action, you should leave this [activity] because this is a hindrance for *sādhaka*. Because *rajaguṇa* is, at that time, *rajaguṇa* is in force and *sattvaguṇa* and *tamaguṇa* are subsided. So you should remain [like a] eunuch, i.e., you should not do any activity for maintaining this [*rajaguṇa*]. You should keep absent from that, from this force of *rajaguṇa*.

**DENISE:** Not to feed it, so it [doesn't] get stronger.

**SWAMIJI:** Yes.

And *tamaguṇa* are subsided. At that time, *tamaguṇa* just wants to [carry you] to neglectfulness and [makes you want to] go to sleep, and you [feel that you] have no other duty. There you should be alert and not be given to that *tamaguṇa*, because *rajaguṇa* and *sattvaguṇa* have no power [at that time].

Another way of clearing [i.e., explaining] this *sattvaguṇa* . . .

सर्वद्वारेषु देहेऽस्मिन्प्रकाशमुपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ।।11।।

*sarvadvāreṣu*
*dehe'sminprakāśamupajāyate /*
*jñānaṁ yadātadāvidyādvivṛiddhaṁ*
*sattvamityuta //11//*

This is the 11th *śloka*, and 12th *śloka*, and 13th *śloka*.

लोभः प्रवृत्तिरारम्भः कर्मणामशमश्च तृट् ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ।।12।।
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ।।13।।

*lobhaḥ pravṛittirārambhaḥ*
*karmaṇāmaśamaśca tṛt /*
*rajasyetāni jāyante vivṛiddhe*
*bharatarṣabha //12//*
*aprakāśo'pravṛittiśca pramādo moha eva*
*ca/*
*tamasyetāni jāyante vivṛiddhe kuru-*
*nandana //13//*

When an individual finds that in all [his] organs, in all senses (in mind, in the state of mind, in the state of *ahaṁkāra*, in the state of ego, in the state of intellect, in the state of organic field), *prakāśam upajāyate*, something illuminating rises and you are forced to do *abhyāsa* (practice) at that time; your organs all become divine, your mind becomes divine, your intellect becomes divine (these are the tides going on of the three *guṇas*). This is . . . (at this time), you should know that *sattvaguṇa* is in force. This is the kingdom of *sattvaguṇa* at this time. At that time, you should make good purpose of this and do *abhyāsa*, do *abhyāsa*. Do *abyāsa* and that *abhyāsa* will have much more effect. At that time, you should know that *vivṛddhaṁ sattvamityuta*, that *sattvaguṇa* is in force, it is the kingdom of *sattvaguṇa*. You should not neglect that point.[424]

लोभः प्रवृत्तिरारम्भः कर्मणामशमश्च तृट् ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ।।12।।

*lobhaḥ pravṛittirārambhaḥ*
*karmaṇāmaśamaśca tṛt /*
*rajasyetāni jāyante vivṛiddhe bharatarṣabha*
*//12//*

[repeated]

And another thing is when *lobha*, there is the rise of *lobha* (*lobha* means greed, *lobha*), *pravṛttir*, to do work, *ārambhaḥ*, to start new work, new project, *karmaṇāmaśamaśca*, and activity of . . . your activity has no end, it rises, at that time, you should know that *rajaguṇa* is in force; it is the kingdom of *rajaguṇa*. You should try to avoid it, you should try to avoid it. Because it won't be effective for your *abhyāsa* (practice). Although you do *abhyāsa*, it will take you to activities of behavior, outward behavior.[425]

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ।।13।।

*aprakāśo'pravṛittiśca pramādo moha eva ca /*
*tamasyetāni jāyante vivṛiddhe kuru-*
*nandana/13/*

[repeated]

O beloved to *Kauravaṣ*, Arjuna,[426] when there is *aprakāśa*,[427] you cannot know how to get out from this forgetfulness, *apravṛttiśca*, you have no liking for doing anything, *pramāda*, you forget everything, *moha eva ca*, and you are caught by *moha* (*moha* means negligence of the Lord), you don't want to think of the Lord also; you hate the Lord at that time. *Tamasyetāni jāyante vivṛddhe*, you must know that *tamaguṇa* is in [force]; this is the kingdom of *tamaguṇa*, so you should remain, you should about turn from this drama.

**DENISE:** Swamiji, when people are in depression, they are in *tamoguṇa*?

**SWAMIJI:** Yes.

Now He clears [i.e., explains] again what will happen at the time of death.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ।।14।।
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ।।15।।

*yadā sattve pravṛiddhe tu pralayaṁ yāti*
*dehabhṛt /*

424. "You have to get rid of the kingdom of these two first (rajaguṇa and tamaguṇa) . . . and then you get entry in the kingdom of sattvaguṇa. And sattvaguṇa will also be shattered afterwards when you get entry in the guṇātita state. Guṇātīta is where these three guṇas are just one with God consciousness." Bhagavad Gītā (1978)
425. That is, even while meditating, your mind will remain involved in worldly activities. [Editor's note]
426. "[Arjuna] didn't want to kill Kauravas, so Lord Kṛṣṇa addresses him as the lover of the Kauravas." Bhagavad Gītā (1978)
427. Aprakāśa means the absence of light, i.e., tamaguṇa. [Editor's note]

*tadottamavidāṁ*
*lokānamalānpratipadyate //14//*
*rajasi pralayaṁ gatvā karmasaṅgiṣu*
*jāyate /*
*tathā pralīnastamasi mūḍhayoniṣujāyate*
*//15//*

And there is also another point to be observed, to be noted. If by chance, at the time of death, *sattvaguṇa* is in force – at the time of death, this is the last moment of his [life], at that time [if] *sattvaguṇa* is in force and *pralayaṁ yāti*, he dies, he leaves his body-tadottamavidāṁ *lokānamalān-pratipadyate*, then he is pushed to those *lokas*, those worlds of *Anantabhaṭṭāraka* where he does *abhyāsa*.[428] He is forcefully pushed in *śaktipāta* of Lord Śiva. When, at the time of [death], by chance-by chance it is the will of God, will of Parabhairava-by chance, at that moment of death, he . . .

What?

**JONATHAN:** He's in that cycle of *sattvaguṇa*.

**SWAMIJI:** What?

**JOHN:** At the moment of death, he's in *sattvaguṇa*.

**SWAMIJI:** Yes.

. . . *sattvaguṇa* rises all around and he passes away. [then] he is pushed to that state of upper worlds and he does practice [there]. And from there he goes and is united in the Para-bhairava state.

**JOHN:** So he doesn't have to return to this world?

**SWAMIJI:** No, he has not to return. It is *śaktipāta* working; *śaktipāta* is actually working everywhere.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ।।15।।

*rajasi pralayaṁ gatvā karmasaṅgiṣu*
*jāyate /*
*tathā pralīnastamasi mūḍhayoniṣujāyate*
*//15//*
[repeated]

When *rajasi* (*rajaguṇa*) is in force and he leaves his body, *karma saṅgiśu jāyate*, he becomes a warrior, he becomes *kṣatriya* [in his next life].

And at the time when *tāmaguṇa* is in force and he unfortunately leaves his body at that very moment, *mūḍha yoniṣujāyate*, he becomes a rock [in his next life]. This is also the will of Parabhairava. This is His play: He becomes rock, He becomes warrior, and He becomes *mukta* (liberated). So, all of the three ways are enjoyed by Parabhairava.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ।।16।।

*karmaṇaḥ sukṛitasyāhuḥ sāttvikaṁ*
*nirmalaṁ phalam/*
*rajasastu phalaṁ duḥkhamajñānaṁ*
*tamasaḥ phalam //16//*

This is the 16th *śloka*. *Sukṛtasya karmaṇah*, when you are doing good actions and you get its fruit, *sāttvic* fruit, and it is without any impurity, it is *nirmalaṁ*, it is quite clean.

*Rajasastu phalaṁ duhkham. Rajaguṇa's* fruit is *duḥkham* (pain), being tired, always tired [because of excessive activity]. The tiring element is still in force and still there is

428. "Yadā sattve vivṛddhe tu [comm.], sattvaguṇa must be conducted in your whole lifetime. When you conduct the nature of sattvaguṇa in your lifetime, your nature becomes sāttvic, then you will rise fo heaven otherwise not." Bhagavad Gītā (1978). See also Bhagavad Gītā, 6.43.

another call, another telephone call to him: "you have got another project to do, you have to come and sit here from tomorrow." And he has to rush and (make) arrangement for another work, because he gets money, he earns money here and there. It is painful always.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

*sattvātsañjāyate jñānaṁ rajaso lobha eva cha/*

[not recited or translated][429]

प्रमादमोहौ जायेते तमसोऽज्ञानमेव च ।।17।।

*pramādamohau jāyete tamaso'jñānamev ca //17//*

by the *tamaguṇa*, *pramāda* and *moha* (*pramāda* means negligence and *moha* means *ajñāna* (ignorance) of not remembering God). This is the fruit of *tamaguṇa*.

Another way of explaining these *guṇas*:

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।।18।।

*ūrdhvaṁ gachchhanti sattvasthā madhye tiṣṭhanti rājasāḥ/*
*jaghanyaguṇavṛittisthā adho gachchhanti tāmasāḥ //18//*

Those who have the nature of being *sattvic*, they rise, they rise up [to the heavens]. *Madhye tiṣṭhanti rājasāḥ*, [those who have the nature of] *rājasāḥ* remain on waiting list; they neither rise nor go down.[430]

*Jaghanyoguṇavṛttisthā adho gacchanti tama* [*saḥ*], those who are given to *tamaguṇa* always, they always go down and down, down and down, down, down, down, down, down, and down . . . there is no end.

**JOHN:** So, some of those . . . so those attached to *sattvaguṇa*, they have *aghora śaktis*?

**SWAMIJI:** Yes.

**JOHN:** *Ghorāghora śaktis* are others . . .

**SWAMIJI:** Yes, and *ghoratarī śakti*.[431]

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ।।19।।

*nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati/*
*guṇebhyaśca paraṁ vetti madbhāvaṁ so'dhigacchati //19//*

Now there is one [person] in lakhs (100,000) of people, there is some fortunate person who always observes that I am above the cycle of three *guṇas* and I am situated . . . I am not touched or painted, whitewashed, whitewashed by the three *guṇas*. *Madbhāvaṁ so'dhigacchati*, fortunately he enters into the state of *Parabhairava*.[432]

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429. "*Sattvātsañjāyate jñānaṁ*, again, in another way, He explains what fruit is derived from these *guṇas*. *Sattvātsañjāyate jñānaṁ*, by conducting *sattvaguṇa* knowledge rises. *Rajaso lobha eva ca*, by conducting the *rajaguṇa lobha eva ca*, desire rises." *Bhagavad Gītā* (1978)

430. "They reside in the this field of mortality. They come again and again in this world, in this mortal world." Ibid.

431. "There are three classes of energies of Lord Siva. There is *aghora śakti*, *ghora śakti*, and *ghoratarī śakti*. *Aghora śakti* is at the time when you find meditation quite clear for you. At times you find that your meditation works nicely. Sometimes you find that your meditation . . . it gives good result. That is due to aghora; aghoras are adjusted with you. When ghora [śaktis] are adjusted with you, you are stuck in meditation, you can't find out the clearance of meditation. And ghoratarī [śakti is] when you are pushed, pulled, kicked down . . . but for those who are already enlightened, aghora śaktis push them up, ghora śaktis push them up, and ghoratarī śaktis push them up, *ghora śaktis* push them up, and ghoratarī śakits push them up." Swami Lakshmanjoo, Parātriśikā Vīvaraṇa (1982-85).

432. "Now, a yogi who knows, who practices, and comes to this understanding, *nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati*, the doer and life giver of these three *guṇas* is that Being who is above these *guṇas* . . . he is cautious of that Being in each and every act of this world, and he, in the end, where he goes? He just merges into that Being. He becomes *guṇātīta* himself, that sādhahka." *Bhagavad Gītā* (1978).

So what is the conclusion of the three *guṇas*, and escaping from the three *guṇas*?

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ।।20।।

*guṇānetānatītya trīndehī dehasamudbhavān/*
*janmamṛityujarāduḥkhairvimukto'mṛita maśnute //20//*

*Etān trīn guṇān atītya. Dehī*, any individual who rises from the boundary of these three *guṇas*, which are created by this body, *janma mṛtyu jarā duḥkhair vimukta*, he is liberated from repeated births, repeated deaths, repeated old age, repeated pains and pleasures in old age; he is liberated once and for all from these tortures, and *amṛtamaśnute*, he becomes a *jīvan mukta*, and *amītamaśnute*, he is united for good in Parabhairava state. [Arjuna asks a] question now, before his master.

अर्जुन उवाच ।

*arjuna uvāca*

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चौतांस्त्रीन्गुणानतिवर्तते ।।21।।

*kairliṅgaistrīnguṇānetānatīto bhavati prabho/*
*kimācāraḥ kathaṁ caitāṁstrīnguṇānativartate //21//*

O *Prabho*, O my Master, what are the symptoms by which you can understand that an individual has risen from these three *guṇas* on the higher scale, i.e., that an individual has crossed the environment of these three *guṇas*?

*Kīmācāraḥ*, what is his action afterwards when he is above the three *guṇas*? *Kathaṁ caitāṁstrīnguṇā*, how [does] he rise above these three *guṇas*? [From] this encircling of the three *guṇas*, how [does] he rise?[433]

श्रीभगवानुवाच ।

*śrī bhagavān uvāca*

Now *Śrī Bhagavān* gives him, puts answer before his disciple, Arjuna.

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ।।22।।
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं योऽज्ञस्तिष्ठति नेङ्गते ।।23।।
स्मदुःखसुखस्वप्नः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ।।24।।
मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भफलत्यागी गुणातीतः स उच्यते ।।25।।

*prakāśaṁ ca pravṛittiṁ ca mohameva ca pāṇḍava/*
*na dveṣṭi sampravṛittāni na nivṛittāni kāṅkṣati //22//*
*udāsīnavadāsīno guṇairyo na vicālyate/*
*guṇā vartanta ityeva yo'jñaṣtiṣṭhati neṅgate //23//*
*Samaduḥkhasukhaḥsvapnaḥ samaloṣṭāśmakāñchanaḥ/*
*tulyapriyāpriyo*

433. "Now, as long, as far as there is connection with this body, with this limited body, tatkathaṁ guṇātto, how can a person come across the level of three guṇas? As far as the connection with this body is concerned, he can't be guṇātta. He won't leave the level of three guṇas. Because as long as the maintenance of this body is concerned with that being, with that soul, with that individual, he has to breath, breathing, the action of breathing is through guṇas, action of thinking is through guṇas, action of this rise of loosing your temper is three guṇas, wrath is three guṇas, anger is three guṇas, appetite is three guṇas, headache is three guṇas – they are all combined in the cycle of three guṇas. How can he come across the level of three guṇas as long as the body is concerned? As long as body is concerned, as long as he is living in this body, he can't be guṇātta. This is the question of Arjuna." Ibid.

*dhīrastulyanindātmasaṁstutiḥ //24//*

*mānāvamānayostulyastulyo*
*mitrāripakṣayoḥ /*
*sarvārambhaparityāgī guṇātītaḥ sa ucyate*
*//25//*

How many *ślokas*?

Up to the 25th ending.

*Kairliṅgaistrīnguṇānetānetānatīto bhavati prabho* [verse 21]. What are the symptoms by which one can feel ... what are the symptoms of that person who rises above the cycle of the three *guṇas*?

*Kīmācāraḥ*, what is his behavior afterwards? What behavior [does] he conduct afterwards, after he has risen above the cycle of the three *guṇas*? *Kathaṁ caitāṁ* [*strīn*] *guṇān ativar-tate*, how can he cross this *māyā*, this cycle of these three *guṇas*? How can he cross that?

This is my question.

Now *Śrī Bhagavān* [answers]:

*Prakāśaṁ ca pravṛttiṁ ca mohameva ca pāṇḍava* [verse 22]. If *prakāśa* comes, if *sattvaguṇa* comes in force to him, *pravṛttiṁ ca*, if *rajaguṇa* comes in force to him, *mohameva ca*, if *tamaguṇa* comes in force to him, *na dveṣṭi saṁ pravṛttāni*, he does not neglect them, he does not get afraid from them, he remains the same. He says, "what are they, they are nothing, they are also the state of Parabhairava."

*Na dveṣṭi saṁpravṛttāni*, when they are in force, he does not get worried [and ask], "why are they in force? Why are they acting in force, i.e., *sattvaguṇa, rajaguṇa*, and *tamaguṇa?*" *Na nivṛttāni*, when these three *guṇas* leave, take leave for good, he does not mind at that time also. He remains the same, unmoved by the three *guṇas*.

How [does] he remain like that?

*Udāsīnavadāsīno guṇairyo na vicālyate* [verse 23]. *Udāsīna vadāsīno*, just as I am *udāsīna* (*udāsīna* means neither have I indulged in friendship [with] these three *guṇas*, nor have I hatred for these *guṇas*), [he says], "they are . . . let them do their work, I have nothing to do with them. *Guṇā vartanta*, let them do their work. What to me? I am above this." *Yo'jñastiṣṭjati*, he becomes absolutely ignorant of these . . . ignorant not. *Ajña* means he does not come into their grip.

**JONATHAN:** He is not entangled.

**SWAMIJI:** Huh?

**JONATHAN:** He doesn't get tangled up in them.

**SWAMIJI:** And how he remains [afterwards]?

समदुःखसुखस्वप्नः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ।।24।।

*samaduḥkhasukhaḥsvapnaḥ*
*samaloṣṭāśmakāñchanaḥ/*
*tulyapriyāpriyo*
*dhīrastulyanindātmasaṁstutiḥ //24//*

[repeated]

*Samaduḥkhasukhasvapnaḥ*, *Sukha*, *duḥkha*, and *svapnah*,[434] the fruit of these three *guṇas*, he remains the same in [receiving] these fruits. *Sama loṣṭāśmakāñcanaḥ*. *Loṣṭāśma*, if there is a ball of clay, if there is a ball of stone, if there is a ball of gold, he remains the same for them. He has no valuation for these, [no] different valuation for these.

*Tulya priyāpriya*, one who is dear to him, one who is not dear to him, he remains the same to both classes. *Dhīra*, [he is] unmovable. *Stulya nindātma saṁstutiḥ*, when people give bad names to him, he remains the same; [when] people praise him, he remains the same. [He

434. Sukha (joy) means sattvaguṇa, duḥkha (pain) means rajagṇa, and avapnaḥ (dreaming) means tamaguṇa. [Editor's note]

says], "what then? I am not moved. I am what I am. I don't care for these behaviors of ants."

मानावमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भफलत्यागी गुणातीतः स उच्यते ।।25।।

*mānāpamānayostulyastulyo mitrāripakṣayoḥ /*
*sarvārambhaparityāgī guṇātītaḥ sa ucyate //25//*

[repeated]

*Mānāvamānayostulyastulya*, if he is praised, well and good; if he is hated by people, well and good. *Tulya mitrārī pakṣayoḥ*, if his friends also come to save him, well and good, and [if] his enemies come to tease him, well and good. *Sarvārambha phalatyāgī*, he does not do anything; he does not indulge in any matter. *Guṇātītaḥ sa*, he is above these *guṇas*. You should understand that he is the person who is above the *guṇas*; [he is] in *guṇas* and without, above them.

At the same time, what is his behavior inside?

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ।।26।।

*mām ca yo 'vyabhicāreṇa bhaktiyogena sevate /*
*sa guṇānsamatītyaitānbrahmabhūyāya kalpate //26//*

And who only does this work, *mām* (*mām* means *Parabhairava*), who is always beloved, remains beloved to *Parabhairava*, and *Parabhairava* loves him and he loves *Parabhairava*. And he has adopted *bhakti* [for] *Parabhairava*. *Bhakti* means [he is] always aware of *Parabhairava*.[435]

He is likely . . . he is . . . no matter, there is no doubt that he is united in Parabhairava.

Once he is united in Parabhairava . . .

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ।।27।।

*brahmaṇo hi pratiṣṭhāhamamṛitasyāvyayasya ca /*
*śāśvatasya ca dharmasya sukhasyaikāntikasya ca //27//*

And Parabhairava state is "I". [He understands that], "I am situated in Parabhairava state, and I am *pratiṣṭha* of Parabhairava state, i.e., I am the seat on which I am seated in Parabhairava state."[436] And it is *amṛta*, nectar, intense nectar; *avyayasya*, unfading nectar. It rises, it gives more and more, more and more it grows. It goes not fade by spending. When you spend this [physical] nectar by drinking [alcohol], it does not last. [The nectar of the Parabhairava state] is everlasting.

*Śāśvatasya ca dharmasya*. This dharma of nectar, this aspect of dharma is *śāśva* (*śāśva* is eternal), always remaining the same (*aikāntikasya sukhasya*).

This is the end of chapter 14th . . . 15th.

**JONATHAN:** 14th.

435. "And that person . . . who has got intense desire to find out the reality of Lord Śiva, intense desire, he does not hear, he does not see. Although he sees, he does not see; although he smells, he does not smell; [although] he touches, he deos not touch. And if everybody asks him, begins to ask him, "what are you doing? Why are you dumb? Why don't you speak to others? Why are you not jolly? Why are you not happy? Why don't you talk?" He answers to them, he answers to them only with tears in his eyes. Because he puts deaf ear to all other things. He has got deafless ear only to find out the truth, that intense desire. That is the intensity of that desire. That is what Abhinavagupta says. He is purified by the divinity of great attachment for Lord Śiva and he is glorified by that state." Bhagavad Gītā (1978).

436. "I am the basis of brahma, I am the basis of supreme nectar, I am the basis of eternity. I am the basis of the eternal aspect of Lord Śiva, and I am the basis of the one-pointedness of bliss . . . Whoever is attached to Me, he becomes Brahman. Otherwise, if you [try to] cultivate the state of Brahman [through sources] other than Me, that will carry you only to the voidness of śūnya pramātṛ bhāva (deep sleep)." Ibid.

**SWAMIJI:** 14th, yes, 14th.

*Atra saṁgraha ślokaḥ*, this is the conclusion. This [was] the 27th *śloka*. This is now the conclusion.

लसद्भक्तिरसावेशहीनाहंकारविभ्रमः ।
स्थितेऽपि गुणसंमर्दे गुणातीतः समो यतिः ।।14।।

*lasadbhaktirasāveśahīnāhaṁkāravibhramaḥ/*
*sthite'pi guṇasaṁmarde guṇātītaḥ samo yatiḥ //14//*

Concluding śloka of 14th chapter.

When one has intense love for Parabhairava, hīnāhaṁkāra vibhramaḥ, the one who has lost the ego of himself and has been united in the Parabhairava state by intense love, sthite'pi guṇa saṁmarde, although he is crushed by the three guṇas, guṇātītaḥ, he is above these guṇas. Nobody can crush him, he remains uncrushed, he remains untouched, he remains unmoved by the three guṇas.

So he is one with Parabhairava. Bas.

[To be continued ....]

"When all doubts are clarified, then this nectar works. Nectar means the state of Bhairava–it shines everywhere. And this nectar of the Parabhairava state is possible to those, tad gata buddhi manasāṁ, who are always bent upon finding out the state of Bhairava in each and every respect. Tad buddhaya, whatever intellectual process they have, tad ātmāna, their mind is always diverted towards that God consciousness. Tad niṣṭhā, their position [i.e., attention] is also diverted towards God consciousness. Tat parāyaṇāḥ, they are bent upon finding out God consciousness. And tad niṣṭhāḥ, tat parāyaṇāḥ, and they are always bent upon holding [on to] it with all [their] might. Gacchantyapunarāvṛttiṁ, they actually are sentenced to that supreme Parabhairava state where there is no hope to return [to ignorance]. They are always amidst that glamour of Parabhairava state. Jñānanirdhauta-kalmaṣāḥ, by that knowledge everything is washed. Whatever is and whatever is not, that is all washed. "Washed" means that [everything becomes] clarified [with the real knowledge of Parabhairava] and it has that whitewash of Parabhairava everywhere. Good, bad, disgusting, whatever it is, it is all divine." An exerpt from Abhinavagupta's Bhagavad Gita: In the Light of Kashmir Shaivism revealed by Swami Lakshmanjoo "When all doubts are clarified, then this nectar works. Nectar means the state of Bhairava–it shines everywhere. And this nectar of the Parabhairava state is possible to those, tad gata buddhi manasāṁ, who are always bent upon finding out the state of Bhairava in each and every respect. Tad buddhaya, whatever intellectual process they have, tad ātmāna, their mind is always diverted towards that God consciousness. Tad niṣṭhā, their position [i.e., attention] is also diverted towards God consciousness. Tat parāyaṇāḥ, they are bent upon finding out God consciousness. And tad niṣṭhāḥ, tat parāyaṇāḥ, and they are always bent upon holding [on to] it with all [their] might. Gacchantyapunarāvṛttiṁ, they actually are sentenced to that supreme Parabhairava state where there is no hope to return [to ignorance]. They are always amidst that glamour of Parabhairava state. Jñānanirdhauta-kalmaṣāḥ, by that knowledge everything is washed. Whatever is and whatever is not, that is all washed. "Washed" means that [everything becomes] clarified [with the real knowledge of Parabhairava] and it has that whitewash of Parabhairava everywhere. Good, bad, disgusting, whatever it is, it is all divine."

*An exerpt from Abhinavagupta's Bhagavad Gita: In the Light of Kashmir Shaivism revealed by Swami Lakshmanjoo*

# Spanda Sandoha
## Kṣemarāja's commentary
### on the first verse of the Spanda Kārikā

*[Continued from previous issue...]*

*ato bindurato nādo rūpamasmādato rasaḥ / pravartante'cireṇaiva kṣobhakatvena dehinaḥ* //SpK 3.10//

At the very moment of establishing your mind towards meditation, what happens? You find, you perceive, some *bindu* (*bindu* is effulgent light, *prakāśa*) between your two eyebrows–you perceive that. You perceive *nāda*, sound, divine sound; divine sound comes in your understanding while doing this meditation. *Rūpaṁ*, a divine formation of a lady. If you are lady, then you will find a divine formation of a gentleman. If you are a gentleman, you will find, you will perceive, a divine formation of a lady. [These perceptions are] just to divert your attention from that point, to take you away from God consciousness.

**DENISE:** Distractions.

**ERNIE:** The sound and the form and . . .

**SWAMIJI:** Yes.

**GANJOO:** Bindu and nāda also have that.

**SWAMIJI:** *Nāda* also. *Nāda* is sound, *rūpaṁ* is formation (beautiful formation). Divine formation, divine sound, everything divine, but that divine sound also will distract you from that state of God consciousness, one-pointed God consciousness. *Pravartante* . . .

**JOHN:** Is this the state . . .

**SWAMIJI:** This is the state that . . .

**JOHN:** Is this *prāṇāyāma*? This, in meditation, you said that you go first in *turya*[385], you enter that point, then you have those, that whirling here, and then you feel that you are losing your self . . .

**SWAMIJI:** No, no, no, that is . . .

**JOHN:** . . . then after that you hear divine sounds.

**SWAMIJI:** No, it is before that, it is before that.

**JOHN:** You hear divine sounds.

**SWAMIJI:** Divine sounds, divine formation.

**JOHN:** From the *tanmātrā*[386] level.

**SWAMIJI:** Yes.

**JOHN:** Divine sound, divine *rūpa*, divine...

**SWAMIJI:** No, that is the final state. You must have it, you must crave for that, you must long for that, desire for that.

**JOHN:** That final state.

**SWAMIJI:** That. That. That.

**JOHN:** You mean this twirling?

**SWAMIJI:** Yes, yes. Who will experience it? Only blessed souls will experience it.

**JOHN:** So, this comes before that?

**SWAMIJI:** [These divine perceptions] come before that to distract you from that state, to keep you away from that state.

**JOHN:** But this is also in *samādhi*. This is a lower state of *samādhi*.

385. See appendix 5 for an explanation of *turya*.
386. *Śabda*, *sparśa*, *rūpa*, *rasa*, and *gandha*.

**SWAMIJI:** Yes, in *samādhi*, but in *samādhi*, it will take you, carry you, away from *samādhi*.

**GANJOO:** Distractions.

**SWAMIJI:** Yes.

**JOHN:** But this is after *turya* takes place, *turya* has started.

**SWAMIJI:** Huh?

**JOHN:** This entering that gap, *turya* has started.

**SWAMIJI:** Yes, yes, yes, this is the beginning in *turya*.

*Ato bindurato nāda kṣobhakatvena dehinaḥ*, it just agitates you and diverts your attention of God consciousness, from God consciousness.

> *e v a ṁ v i d h o   y a ḥ   t a ṁ śakticakravibhavaprabhavaṁ vyākhyāta rūpaṁ śaṁkaraṁ svasvabhāvaṁ stumaḥ iti/* [not recited in full]

And this is handled also by Lord Śiva. This kind of handling also is done by whom?

**ERNIE:** Lord Śiva.

**SWAMIJI:** Lord Śiva, that I, we, talked about that 'Bloody Fellow'.

*Śakti cakra vibhava prabhavaṁ, vyākhyāta rūpaṁ*, we have already explained Him, that Lord Śiva, *śaṁkaraṁ svasvabhāvaṁ*, is your own nature. *Stumaḥ*, we bow to Him, we prostrate before Him.

> *evamanena śloka-bhāgena*

So, we have explained this *śloka bhāga*, only one portion of the *śloka*, that is, "*yasyonmeṣanimeṣa*". This is the commentary on "*yasyonmeṣanimeṣa*", the first *śloka* of the *Spanda* [*Kārikā*].

**JOHN:** The first *śloka*.

**SWAMIJI:** That is *śloka bhāgena*.

> *vartamānarthopakṣepagarbheṇa*

In this first *śloka*, we have kept, we have treasured, all other . . .

**JOHN:** *Ślokas* of . . .

**SWAMIJI:** . . . all other points of *ślokas*, which are coming in the . . .

**ERNIE:** Following.

**SWAMIJI:** . . . in the following, up to the end of this *Spanda śāstra*. *Vartamāna artha upakṣepagarbheṇa*, it is *upakṣepa garbheṇa*, it is kept in the heart of this first *śloka*.

> *visvottīrṇo* . . .

So, what have we understood from this, from this first *śloka*?

> *viśvottīrṇo viśvamayaśca uttama akula-trikādi-āmnāyaupadeśadiśā svasvabhāva eva śaṁkaraḥ iti upapāditam,*

*Viśvottīrṇā*, He is above this, above the level of the universe. *Viśvamayaśca*, He is one with the universe. He is one with the universe ...

Who?

Lord Śiva.

. . . He is one with the universe and above the level of the universe, both (*viśvottīrṇā* and *viśvamaya*[387]). *Uttama*, and He is supreme. *Akula*, without . . . He is *akula* (*akula* means, *anuttara*, the most supreme state[388]). *Trikādi āmnāya upadeśadiśā*, and this is calculated, this

387. Transcendent and immanent, respectively.

388. On another occasion, Swamiji defined *akula* as "undifferentiated totality". *Śiva Sūtras*–The Supreme Awakening (LJA archives).

is taught, in the *Tantras* which are nominated as *Trika Tantras, Bhairava Tantras*–monistic *Tantras* (that is *trikādyi āmnāya upadeśadiśā*). By that, we come to this point that *svasvabhāva eva śaṁkaraḥ*, this *Śaṁkara*, Lord Śiva is your own Self. You have not to go to search [for] It. Wherever you are already existing, that is the state of Lord Śiva. Bas, remain there. This is what he says.

*na tu vedāntavādivat'viśvaṁ yat na tadeva brahma'ityevaṁ prāyam,*

This statement of the *Vedānta* theory is absolutely incorrect. What statement of *Vedānta*? That where this state of worldliness ends, there you find the state of God consciousness.

**DENISE:** It's wrong.

**SWAMIJI:** It is wrong.

**JOHN:** Say that one more time, sir.

**SWAMIJI:** What?

**JOHN:** That statement.

**SWAMIJI:** No, when this is discarded, this state of . . .

**ERNIE:** Renounced.

**SWAMIJI:** . . . the state of . . .

**ERNIE:** The world.

**SWAMIJI:** . . . of the world is neglected, then you find the shining of God consciousness.

**JOHN:** Like "*neti-neti*"?[389]

**SWAMIJI:** "*Neti-neti*", yes.

**GANJOO:** Negative.

**SWAMIJI:** This is not the real thing, this is not . . . what is the Real [thing]? Wherever you are, you are There! Don't worry.

**DEVOTEES:** (laughter)

*'nābhāvo bhāvyātāmeti . . . . . . . . . . . . /*[390]

*Abhāva*, the negation cannot exist. When you negate this state of God consciousness from the world, [then the world] is already negated, it is nowhere existing then. How could the world exist? How could the world appear from God consciousness if it was to be negated? It has come out from That body. Which body?

**ERNIE:** God consciousness.

**SWAMIJI:** The body of God consciousness. This [universe] is the outcome of That body. This is the reflection of His own body, [so] why should you neglect it? Go on enjoying this world and you are There.

**DENISE:** *Zuruhr*[391]?

**SWAMIJI:** But not always.

**DENISE:** Not always.

**DEVOTEES:** (laughter)

**SWAMIJI:** Once a month (laughter). Don't be given to these pleasures.

*Nābhavo bhāvyatāmeti*, it is not *abhāva*. *Abhāva* is not, this is not . . .

**JOHN:** The negation of being or the negation of existence.

**SWAMIJI:** . . . negation is not the point. Affirmation is the point. As long as you negate, you are nowhere. Aṣ you . . .

**JOACHIM:** And a dualist. Negation is dualism.

**SWAMIJI:** Yes, negation is dualism. Negation is dualism between the world and Śiva. Affirmation is, the world is Śiva and Śiva is the world. There is nothing [but Śiva].

*śaktayo'sya jagatkṛtsanaṁ śaktimāṁstu maheśvaraḥ /*[392]

389. Lit., "not this, not that", the via negativa of Vedāntic philosophy.
390. *Spanda Kārikā* 1.12, page 19.
391. Kashmiri for "surely".
392. This quote from the *Sarvamaṅgalā śāstra* does not appear in the text of Spanda. See: *Śiva Sutras* 3.8, and *Tantrāloka* 5.40.

This whole universe is His multitude of energies, and the holder of this multitude of energies is He Himself - I mean, Lord Śiva . . . or you.

*ityādinā*

And we have also explained in the *Spanda* [*Kārikā*]:

*na tvevaṁ smaryamāṇatvaṁ tattattvaṁ pratipadyate //*[393]

This reality of *spanda* cannot be perceived in the cycle of memory. It cannot be perceived in the cycle of memory.[394]

Once Vivekānanda asked Rāmakṛṣṇa, "Have you seen God?"

He said, "Yes, I have seen Him."

"How have you seen Him?" he asked. Who?

**DEVOTEES:** Vivekānanda.

**SWAMIJI:** Vivekānanda.

[Rāmakṛṣṇa] said, "Just as I [see you]."

"Do you talk to God?"

He said, "Yes, just as I talk to you, I talk to God."

Like that. So, he meant that, Rāmakṛṣna meant that. He was really, inside, he was a Śaivite. But he had no theory in hand of Shaivism, but he was a Śaivite-Rāmakṛṣṇa Paramahaṁsa.

**JOACHIM:** Does that mean that he was a real Śaivite if he had no theory at hand or he is only . . .?

**SWAMIJI:** No, he was a Śaivite.

**JOACHIM:** He was a real Śaivite.

**SWAMIJI:** A real Śaivite, internally a Śaivite.

**JOACHIM:** So, everybody of any religion...

**SWAMIJI:** But he thought he had only the substance of Vedānta, so he would . . .

**ERNIE:** Draw from that.

**SWAMIJI:** . . . he would draw from that, that this is the point.

**JOACHIM:** Is it possible to say that he was a real Śaivite?

**SWAMIJI:** Because it can be drawn from anything.

**JOACHIM:** Yeah, I know that.

**SWAMIJI:** This Shaivism can be drawn from anything, anything rubbish also.

**DENISE:** Jesus Christ.

**SWAMIJI:** Yes.

**JOACHIM:** But he is a dualist–Jesus Christ. How can it be monist Shaivism then? It is so dualistic.

**SWAMIJI:** Who?

**JOACHIM:** Jesus Christ. Christianity is a very harsh dualism.

**SWAMIJI:** No, then you have not understood this.

**JOACHIM:** But the orthodoxy is really based on dualism.

**SWAMIJI:** Who? Which author?

**ERNIE:** The church, the religion.

**JOACHIM:** The church and for the mystics . . .

**SWAMIJI:** Who, who, who?

**ERNIE:** The people.

**SWAMIJI:** The people don't think . . .

**DENISE:** They didn't understand.

**SWAMIJI:** They didn't understand

393. *Spanda Kārikā* 1.13, page 19.

394. This is refuting the *Vedantic* idea (as stated in *Spanda Kārikā* 1.13) that the state of the Absolute is a void (*śunya*), which can only be remembered afterwards when one come out of *samādhi*. According to Shaivism, this kind of *samādhi* is just like deep sleep.

Christ, the theory of Christ.

**JOACHIM:** But the church, for example, forbade the mystics.

**SWAMIJI:** Then keep him on the shelf.

**DENISE:** Keep him on the shelf (laughter).

**SWAMIJI:** Then keep him on the shelf for the time being (laughter) and go on with Shaivism then if it is so, because I have not gone through that theory properly.

**GANJOO:** Christianity says, "thou art that".

**JOACHIM:** No, I don't believe that it is a monism.

**SWAMIJI:**

*nāpi siddānta dṛṣṭivat viśvottīrṇam eva paraṁ tattvaṁ ityevaṁrūpaṁ,*

This also cannot be admitted. This also cannot be admitted, this theory that the state of God consciousness is above the universe. First, we have explained that point. Which point?

**JOHN:** The world is not the non-existence of . . .

**SWAMIJI:** When the negation of the world takes place, then the state of God consciousness shines.

**ERNIE:** This is the first point and this is wrong.

**SWAMIJI:** This is wrong. The second point is, He is above this; He has created this universe and He remains above this, above the universe. This point is also wrong.

Then?

**DENISE:** He is above the universe and He is in the universe.

**SWAMIJI:** No, being and becoming, being and becoming. This is the theory of *Pratyabhijñā darśana*.[395] Being and becoming. He has become the universe. He has become the universe, He has not created the universe. There is a vast difference between "creating" and "becoming".

**DENISE:** This is His body.

**SWAMIJI:** This is His body![396]

So, *viśvottīrṇa*[397] is also not applicable; *viśvottīrṇa*, that He is above this universe. "He is universal (*viśvamaya*)", this also is not correct. "He is above the universe", this is also not correct. Because . . .

*t a s y o p a l a b d h i ḥ s a t a t a ṁ tripadāvyabhicāriṇī /*[398]

*Viśvottīrṇa*, "He is above the universe", it is incorrect how? It is said in the *Spanda* [*Kārikā* that] you find/realize the state of God consciousness in wakefulness, in dreaming, and the dreamless state also. How can It be above this?

Do you understand what I mean? You don't understand.

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395. The school (*darśana*) of Recognition (*Pratyabhijñā*). "The word *pratyabhijñā* means "to spontaneously once again recognize and realize your Self." Here you have only to realize, you do not have to practice. There are no *upāyas* (means) in the *Pratyabhijñā* system. You must simply recognize who you are. Wherever you are, whether you are at the level of Supreme Being, at the level of yoga, or at that level which is disgusting, you can recognize your own nature then and there without moving anywhere or doing anything." Kashmir Shaivism–The Secret Supreme, 19.130.

396. "This whole universe rises from that *sāmānya spanda*. *Sāmānya spanda* is where there is no differentiateness, and that is Śiva. *Svaśaktyā*, from His *svātantrya śakti*, [the universe] is created. It is created from *sāmānya spanda*, and then, *tatraiva*, in that *sāmānya spanda*, [the universe] appears in *bhairava-viśeṣa-spandātmani*, in *viśeṣa spanda* of Bhairava–that is *śakti pradhānāt*, the predominance of śakti. Śakti is *viśeṣa spanda*, where you find differentiatedness of each and every object. So it is created like that, this whole universe." *Parātrīśikā Vivaraṇa* (LJA archive). See Appendix 15 for an explanation of 'Creation in Kashmir Shaivism'.

397. *Viśvottīrṇa* (transcendental, i.e., above the universe), *viśvamaya* (immanent, i.e. universal).

398. *Spanda Kārikā* 1.17, page 26.

**ERNIE:** What does waking, dreaming, and deep sleep have to do with His involvement in this universe?

**SWAMIJI:** No, if He would have been existing only in the state of *turya* and *turyātītā*, then He would not have been perceived in the state of wakefulness, in the state of dreaming, . and the dreamless state. As long as He is perceived in the dreamless state, the dreaming state, and wakefulness, it means He is everywhere!

**JOACHIM:** And not isolated only in *turya* as marked by the *Vedānta*.

**SWAMIJI:** Yes. That is what he says here.

*nāpi aprakaṭita akula svarūpa kula prakriyā śāstravat, viśvamayameva pūrṇaṁ rūpaṁ [ityevaṁ svabhāvam] /*

This also cannot be admitted that, "He is universal (*viśva-maya*)". He is not universal also. How can He be universal? If He is universal, [then] beyond the universal state (*viśvottīrṇa*) is not existing–then beyond the universal state is not existing. There are one hundred and eighteen worlds, which our yogis have perceived in the state of *samādhi*–one hundred and eighteen worlds–but there are more worlds which they have not perceived. It is not only one hundred and eighteen worlds that have been created in this universe. There are numberless one hundred and eighteen worlds, numberless twenty million worlds. And above that is also existing God consciousness. So, it is vast. You cannot understand His tricks, ways. Whose?

**DENISE:** Lord Śiva's.

**SWAMIJI:** It is why I call Him always "a Bloody Fool".

**DEVOTEES:** (laughter)

**SWAMIJI:** Because He has kept so much treasure, so much treasure under His possession, and given us only just a blow.

**DEVOTEES:** (laughter)

**SWAMIJI:** This is unjust. Is it not unjust?

**ERNIE:** We must deserve this.

**SWAMIJI:** We are deserving, yes, because we have it.

*yadā kṣobhaḥ pralīyeta tadā syātparamaṁ padam //*[399]

This won't fit then if It is just introverted. The state of God consciousness would be only . . .

**JOHN:** Introverted.

**SWAMIJI:** . . . introverted, yes.

**JOHN:** Without having . . .

**SWAMIJI:** Without having adjustment in the world. If It is aloof from the world, then this part of the *śloka* won't fit.

**JOHN:** If it is only transcendental meditation and not . . .

**SWAMIJI:** Yes.

*iti samastaśātrārthaṁ vākaikavākyatayā paryālocya [sarvāsu daśasu]*

This way, the essence of all *śāstras*–he has come to this point after going through the essence of all *śāstras*; he has come to this point, we have come to this point–that *sarvadā* (always), *sarvāsu daśasu*, in all activities, in all states of your life, . . .

399. "*Yadā kṣobhaḥ*, and this is agitation; these [organs] are agitated by this, by being [in] the extroverted position. The position must be diverted inside. *Yadā kṣobhaḥ pralīyet*, when that position will be diverted inside and this agitation will be vanished, *tadā syāt paramaṁ padam*, then the supreme state of God consciousness will be there in the organs also. The organs will be divine. . . . *Tadā syāt paramaṁ padam*, then that supreme state is shining already ṭhere." *Spanda K'ārikā* 1.9, page 13.

*dṛḍaśaṁkarātmakasvasvabhāvapratipatt yā [avasthātavyam],*

. . . you must attain the perception of *śaṁkara svabhāva*, the nature of Śiva, and you should remain there, you should establish your mind there.

*natu atra manāgapi avajṣā [atra] vidheyā /*

You should not neglect this point.

*akhyātinirharaṇāyaiva tu sarvadā yatna āstheyaḥ*

So, for removing away, putting aside, the ignorance, you have always to [apply] yourself with absolute effort.

*na tu sā daśāsti yatra śivatā na sphurati, iti upadiṣṭaṁ bhavati /* [not recited]

*Na tu sā daśāsti*, in other words, there is no such state of life where *śivatā* does not exist, where the state of Śiva is not present. This is what we understand through this book.

*yadādiṣṭaṁ parameṣṭhinā śrīsvacchandādiśāṣtreṣu*

Lord Śiva has also explained this in the *Svacchanda Śāstra* and other *śāstras* also.

*yatra yatra nilīyeta manas tatraiva bhāvayet / calitvā yāsyati kutra sarvaṁ śivamayaṁ* yataḥ //[400] [not recited in full]

Wherever your mind flows, fix your awareness of God consciousness there. Don't try to put your mind away from that point. Wherever this mind . . .

**JOHN:** Is carried to.

**SWAMIJI:** Goes.

**JOHN:** Goes.

**SWAMIJI:** Yes.

**JOHN:** So don't spend your energy trying to move your mind . . .

**SWAMIJI:** No (affirmative).

**JOHN:** . . . to some other point, just be . . .

**SWAMIJI:** Just think that there also is the existence of God. *Calitvā yāsyati kutra*, if it goes, moves here and there, this mind, where will it move? It will move in the cycle of God consciousness, so you are [always] There.[401]

*ihāpi vakṣyati*

In this also, he will explain in this *Spanda* [*Kārikā*]:

'. . . . . . . . . . . . *na sāvasthā na yā śivaḥ* /'[402]

That state is not existing where Śiva is not present.

The *Śiva sūtra* also says this. Not this *Śiva Sūtra* which we have read.[403] This is some other *Śiva sūtra*:

*'sakṛdvibhāto'yamātmā pūrṇo'sya . . .'*

This nature of your Self is always perceived, is always present, in fullness.

400. The verse as it appears in the *Svacchanda tantra* reads: *yatra yatra mano yāti jñeyaṁ tatraiva cintayet | calitvā yāsyate kutra sarvaṁ śivamayaṁ yataḥ* | | 4.313 | |

401. See also Vijñāna Bhairava, *Dhāraṇā* 90.

402. *Spanda Kārikā* 2.4, page 47.

403. The śiva Sūtra Vimarśini of Vasugupta. This text has been published as the Shiva Sutras–The Supreme Awakening (Lakshmanjoo Academy Book Series, 2015).

'... *na kvāpi aprakāśa saṁbhavaḥ* /'[404]

There is no question of Its absence anywhere, in any state of life. There is another reference:

'*cidghanamātmapūrṇaṁ viśvam*'[405]

This whole universe is filled with God consciousness.

**JOHN:** Why do they always use "*cidghanam*"? *Ghanam* means "mass of consciousness" or ...

**SWAMIJI:** No, *ghanam* is just like in a rock of salt, this salty taste is *ghana*, filled.

**JOHN:** Compacted in there.

**SWAMIJI:** It is all salt, nothing else.

**JOHN:** So *ghana* doesn't really mean "a mass" like that. It's not like a "mass of consciousness".

**SWAMIJI:** No, *ghana* is just ...

**ERNIE:** Concentrated.

**SWAMIJI:** ... concentrated.

**JOHN:** Concentrated pure consciousness.

**SWAMIJI:** Yes.

*vyākhyātamidaṁ samastaśāstrāthasūtraṇaparamārthamat iprasannagambhīramādisūtraṁ,* [*karotu sarvasya śivam*] //

So this way, we have explained this first *sūtra* of the *Spanda* [*Kārikā*], which is *samastaśāstrārtham*, where all of the points of *śāstras*, all *śāstras*, are existing in this first *sūtra* of the *Spanda* [*Kārikā*]. It is *prasanna*, it is quite clear [and] *gambhīram*, it is deep. So, we have explained this deep and ...

**ERNIE:** Clear.

**SWAMIJI:** ... clear *sūtra*, clear *śloka*, the first *śloka*, and this will make everybody peaceful in the state of Śiva this explanation of mine.

Concluded

404. This verse is quoted by Abhinavagupta in his Īśvara Pratyabhijñā Vivṛtti Vimarśini. It is from the Sārasvatasaṅgraha Sūtra which is no longer available.
405. Unstated source.

**"So, you should find out the wayto achieve God in the activity of the universe,not by shunning it. This is Shaivism."**

**— Swami Lakshman joo**

# The Mālinīvijayottara Tantra

– Translation by Mark Dyczkowski –

General Introduction to the Mālinīvijayottara Tantra

The only Trika Tantras to have survived are the *Mālinīvijayottara*, a short recension of the *Siddhayogeśvarīmata* and the *Tantrāsadbhāva*. The first of these has been recovered from Kashmiri manuscripts. The other two are in Nepalese manuscripts. This tells us a lot about the great value the *Mālinīvijayottara* has for Kashmiris and the Kashmiri Trika tradition. Indeed, inspired by his master *Śambhunātha*, Abhinavagupta wrote three commentaries on it. The first was the *Śrīpūrvapañcika*. Unfortunately lost, it is mentioned in the *Parātrīśikāvivaraṇa* and so must predate it. Some verses from it have come down to us quoted by Jayaratha's in his commentary on the *Tantrāloka*. There has been some speculation that it was a commentary on the whole of the *Mālinīvijayottara* and so must have been quite long. However, its very name suggests that it was a commentary on just five verses.

Following that, we have the *Mālinīvijayaślokavārtika*. There are many names for commentaries in Sanskrit. A '*vārtika*' is a commentary that fills in gaps and makes up for omissions in the text of which it is a commentary. This complex and dense tract of some 1,500 verses is ostensibly a commentary on just the first verse (*śloka*) of the *Mālinīvijayottara*. In many respects it can be said to be the immediate precursor of the *Tantrāloka*, which quotes it extensively. The commentary on the *Parātrīśikā* Abhinava wrote subsequently, although no less a Trika work, moves in a parallel set of teachings and so is less directly aligned to the *Tantrāloka*. The third commentary on the *Mālinīvijayottara* is the *Tantrāloka*. Following that, Abhinavagupta wrote the *Tantrasāra*, the *Tantroccaya* and, possibly, the *Tantravaṭadhanika* to serve as concise condensed versions of the *Tantrāloka* which, extending for 5,600 verses, is not easily accessible. They are so closely related that it would not be wrong to treat them together.

Introducing the *Mālinīvijayottara* inevitably entails introducing the *Tantrāloka* and the labor of the young Abhinavagupta who in this, the first phase of his life, dedicates most of his attention to the exposition of Trika Śaivism. This he did basing himself on three main sources. One was his Trika teacher *Śambhunātha*, another was the Trika and other scriptures of the *Śaivāgama* and the third his own incomparable genius. Although he produced much that was astoundingly original, he never lost sight of his function and place as a commentator, for such is the role of a Trika Master.

Non-dualist *Śaivism* had emerged out of the anonymity of scripture and the oral tradition hardly three generations before with Vasugupta who received the revelation of the *Śivasūtra* from Lord Shiva. This was followed by the Spanda literature that is considered to be a commentary on it. At the same time *Somānanda* presented the teachings of the Non-duality of the Lord. (*Īśvarādvaya-vāda*) that developed into the philosophy of recognition – the *Pratyabhijñā* – in the hands of his disciple

Utpaladeva. Finally, Śivānanda, another contemporary of Vasugupta, brought the *Kālī Krama* teachings to the Kashmir Valley from neighboring *Oḍḍiyāna*, which was located in the Swat Valley that is now part of Pakistan. These great masters developed between them a rich and complex manifold of teachings, philosophical, theological, and, above all, vividly mystical, reflecting the experience of great yogis and, indeed, of Lord Shiva Himself.

These schools - Spanda, Pratyabhijṣā and Krama - are grounded in a brilliant theory of universal divine, dynamic cognitive consciousness, understood in three perspectives. The *Pratyabhijñā* considers itself to have been transmitted orally through a lineage of masters from *Śrīkaṇṭha*. Thus, like the Spanda school, it originated from Śiva but not from the *Śaivāagama*. The *Krama* system, unlike the others, did have a precedent in scripture but was transmitted by the goddess as a new revelation to the founder, *Śivānanda*. So this too was, effectively, a post-scriptural exegetical tradition, not directly rooted in the *Śaivāgama*. At this point Abhinavagupta came into the world born into a learned family of devout Śaivites with moderate private means and connections to a few devout souls who held senior posts in government.

We don't know exactly when, but probably even before he wrote his first substantial work, the *Bhagavadgītārthasaṁgraha*, the young Abhinavagupta met his Trika Master *Śambhunātha*. He came from Jalandhara. Sumati, *Śambhunātha's* Master was from the Deccan (*dakṣiṇapatha*). He had been initiated by a certain Bhairavācārya who was said to be learned in all the 'five currents' of the *Śaivāgama*, not just *Trika*. *Śambhunātha* made much of this knowledge of the Śaiva scriptures.

*Śambhunātha's* influence on Abhinavagupta was immense. He appears in the preliminary verses of praise (*maṅgalaśloka*) in all of Abhinavagupta's Trika works. Thus, for example, he praises him profusely in one of several verses dedicated to him in the *Tantrāloka* declaring that:

> 'Abhinavagupta does this (that s, writes the Tantrāloka), flaming with (awakened) consciousness. It has arisen by (devout) attendance (*upāsana*) to that remedy for the poison of the fetters, namely (all) that is other than (awakened) consciousness. It is (the teaching transmitted through the) lineage of teachers, (that has come) from the two lotus feet of the venerable *Bhaṭṭanātha* and the two feet of the venerable *Bhaṭṭārikā* (his consort).'[1]

Viewing *Śambhunātha* as one with Lord Śiva, Abhinavagupta frequently refers to him as Śiva himself. It is in this state of identity that *Śambhunātha* ordered him to write the *Tantrāloka:*

> 'Thus I will expound, at Śiva's command, according to the three (*trika*) namely, sound discriminative reasoning (*sattarka*) (inherent in) my own consciousness, the Lord (who is my teacher) and scripture, in due order the true nature of what needs be known.'[2]

Abhinava repeatedly refers to this triad – trika – in his exposition of Trika in the *Tantrāloka*. 'What is to be known' is the full

1. TĀ 1/16.
2. *iti yaj jñeyasatattvaṁ darśyate tac chivājñayā* | | 105 | |
*mayā svasaṁvitsattarkapatiśāstratrikakramāt* |
The same can also be translated as follows.
'Thus I will expound, at Śiva's command, according to my own consciousness, sound discriminative reasoning (*sattarka*), Śaiva doctrine (*patiśāstra*), Trika and Krama,2 the true nature of what needs be known.' TĀ 1/105cd-106ab (106)

meaning of the *Malinīvijayottara*. The very name of Abhinavagupta's work tells us this. The word '*Tantrāloka*', according to Jayaratha, means both 'the Light of the Tantras' and 'the Light on the *Tantras*.' I would add that it would be more accurate to think of 'Tantra' here in the singular with specific reference to the *Mālinīvijayottara*. The word '*āloka*' meaning literally 'light' is one of many words used to denote a commentary. Abhinava similarly calls his commentary on Aanandavardhana's Dhvanyāloka – Dhvanyālocana. This is true even though Abhinava quotes from over a hundred texts – most of which are Tantras. This is because the *Mālinīvijayottara* contains all the teachings of all the Tantras either stated directly or implicitly. Thus Abhinavagupta declares at the beginning of his work:

> 'There is nothing here (in the *Tantrāloka*) not taught by the God of gods in the venerable *Mālinīvijayottara* (Tantra), whether (directly) in His own words or (indirectly) by allusion (liṅgataḥ).[3] The teaching (*śāsana*) of the pervasive Lord is divided into (groups of) ten, eighteen and eight times eight (*Tantras*), the essence of which is the Trika scriptures (*śāstra*) and the essence of that is the *Mālinīmata*.'[4]

Preparing to write his *Tantrāloka*, Abhinavagupta sowed many seeds in the *Mālinīvijayavārtika* that were destined to grow in his future work. First and foremost of these was the space he dedicates there to establish right at the beginning of his endevor that Trika is the highest Aagamic tradition and that, as such, contains within itself all the traditions and teachings of the *Śaivāgama* and Kaula Tantras that extend out above it up to Trika. *Śambhunātha*, whom Abhinava acknowledges over thirty times in the *Tantrāloka* for teaching him extensive matters of doctrine, taught him what he calls the 'convergence of scripture' (*śāstrasaṁmelana*) to which he dedicates the whole of chapter thirty-five. There he establishes that the basis of all possible knowledge, however trivial or extensive, is an a priori conviction – termed *prasiddhi* - which amounts to the certainty of its correctness. It is because of that we are sure the sun will rise in the morning and we eat food without questioning whether it will be nourishing. In animals we would call it instinct. In young children it is their innate capacity to understand meaning which makes the learning of language possible. It is the same capacity that is applied to the exegesis of the scriptures. Indeed, it is its very soul for it is because of this that scripture can be understood. Inspired by *Śambhunātha*, Abhinava identifies this a priori conviction with Trika itself.

Before this Abhinava had similarly formulated how Trika is all the scripture in the *Mālinīvijayavārtika* where he writes:

> 'To the extent that the unanimity of the purport (of the scriptures) applies and is

3. The expression *liṅgataḥ* here translated as 'by allusion' means more literally 'by being indicated'. The matters the MV treats only cursorily or not at all, are, according to Abhinava, implicitly indicated by it as, for example, when some procedure is required to complete a rite. This is all the more so for all doctrinal and philosophical matters which Abhinava understands to be implicit it is to teach, as it must, a nondualist view.

4. TĀ 1/17-18. Concerning the hierarchy of scriptures with reference to TĀ 1/18 see TĀ 13/300 fl and notes. See also, TĀ 37/13cd-26 and MVV 1/391-399. Swami Lakshmanjoo (1995: 9) explains: 'Lord Śiva is full to overflowing with five powers, namely, those of consciousness, bliss, will, knowledge and action. Śiva who is full of (these) energies always primarily consists of the power of grace (anugrahaśakti). Our venerable teacher (Abhinavagupta) says at the beginning of his *Parātrīśikāvivaraṇa* that 'in reality, the Supreme Lord's nature is grace.' Lord Śiva's grace has come down to earth in the form of the Tantras. In reality, all the Tantras are Śiva's own nature within which the power of Speech always resides. . . . By means of His independent power of grace, the Lord reveals the ninety-two Tantras on the level of Corporeal Speech through His five faces for the benefit of the world. The essence of these ninety-two Tantras is the *Mālinīvijayottara* Tantra, on the basis of which our teacher (Abhinavagupta) has composed the *Tantrāloka*.'

attainable by virtue of the variety of (the relationships between) primary and secondary modalities (of its purport), to that degree, (the wise) know that it is this one Trika (class of) scripture (*śāstra*) and the nature of the teacher here who is such and non-dual. The aggregate of the aspects of the teachings (*vākya*) within it, as well as the subjects (it teaches) (*prakaraṇa*) exist when the operative condition (*vṛttānta*) of the duality of *Māyā* is clearly evident. But even so, the main fruit at the end is the attainment of Śiva.'[5]

This is the goal and final end of all the Śaiva scriptures and so these all find their fulfillment in Trika through which Śiva is ultimately attained. Here Trika is not just an inner noetic essence – pradsiddhi - it is the sum total of all the scriptures as their clear complete and full meaning. The scriptures of individual schools are parts that find completion in the whole which is Trika. Now as the essence of that is the *Mālinīvijayottara*, *Tantrāloka*, as the light that illumines that Tantra, illumines by the same token all the other Tantras as well. Thus, conversely, they all contribute to its clear and complete meaning. This Abhinavagupta does as a teacher for the sake of his needy students. Accordingly, at the beginning of the *Tantrāloka* he declares that:

> 'Many and various are the liturgical manuals (*paddhati*) (in use) in the diverse currents (of scripture) (*srotas*). But there is not even one to be seen for the procedures (*krama*) of the Anuttara Trika.[6] Thus, repeatedly requested by (those) virtuous people who are (my) disciples and fellow students, I compose this treatise (*prakriyā*), which is clear and complete (*pūrṇārthā*).'[7]

As such, the *Tantrāloka* is an exposition of the *Mālinīvijayottara*. Indeed, Abhinava quotes or refers to well over a half of it. Thus, the *Tantrāloka* is such an extensive and lucid commentary on the *Mālinīvijayottara* that without it we would be hard put to understand it properly and completely. It is clear from the manner in which Abhinava expresses himself that his *Tantrāloka*, modeled in the format of a Tantra, most especially the *Mālinīvijayottara* understands its teachings to be primarily focused on ritual (which includes Mantra) and Yoga, for this is the domain of liturgical manuals

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5. MVV 2/278-280.

6. Concerning this verse, see Dyczkowski, 1988: 180. Gnoli translates 'Trika, cioe' la scuola senza superiore', i.e., 'Trika, the most excellent school', taking 'anuttara' to be simply an adjective of Trika rather than a proper name. Similarly, Sanderson (2007: 391, note 530) translates 'the procedures of the supreme doctrine of Trika'. He acknowledges that Anuttaratrika, otherwise called Parākrama or Ekavīra, is considered to be the system taught in the *Parātrīśikā*, which Abhinava expounds in his commentary (*vivaraṇa*). But it seems that he wishes to distinguish it from the Trika taught in the Tantrāloka. This is because the Trika teachings of the PT and allied texts such as the *Vijñānabhairava*, do not admit the performance of outer ritual, whereas Abhinava dedicates most of the second half of the Tantrāloka to matters of ritual. However, this need not be so. Jayaratha considers the teaching of the Tantrāloka to be 'the modality (of practice) (*prakriyā*) of the teaching (*artha*) of Anuttara Trika'. Abhinava himself refers to the mantras of his own school as that of the Anuttara Trika (below, 11/88) which Jayaratha glosses as being those 'of the teaching (*artha*) of Anuttara Trika' contained in the primary Trika Tantras that is, the *Siddhayogīśvarīmata*, *Anāmakatantra* and *Mālinīvijaya*. Finally, we may note that Swami Lakshmanjoo (1995: 7) also agrees that Abhinava meant to say that the system he teaches in his Tantrāloka is Anuttara Trika. Thus, the PT teaches *anuttaraprakriyā*, which is a name Abhinava gives to it because there is no outer ritual. The Tantrāloka also teaches the remaining two modalities of practice, namely, Tantra and Kula *prakriyā* which do. Note that this is so, even though the teachers of the *Pratyabhijñā* philosophy are considered, at least by Jayaratha, to be exponents of the former. Nonetheless, Tantraprakriyā like *Kulaprakriyā* is also a modality of ritual practice.

7. TĀ 1/14-15. Note, by the way, the reference Abhinavagupta makes to his fellow students. Clearly, he was still young man when he wrote the *Tantrāloka*.

(*paddhati*). This is the case with practically all Tantras and so should not surprise us. However, the *Mālinīvijottara* has its own understanding of its practices as framed in the context of the practice of Yoga and salvific knowledge (*jñāna*). A striking and unusual feature of the teachings of the *Mālinīvijayottara* is the close interrelationship between them. Abhinvagupta follows suit, but whereas the Tantra puts a premium on Yoga, for Abhinavagupta it is the other way around. The Tantra declares that a teacher who is an accomplished yogi is superior to the man of knowledge (*jñānin*). This is because Yoga yields knowledge but knowledge cannot bestow Yoga. So the Tantra declares:

> 'It is said that each succeedingly higher (kind) is the more excellent amongst them. The best amongst men of knowledge and yogis is one who knows accomplished Yoga, for he also possesses knowledge, whereas the previous one (i.e., the man of knowledge) is deprived of the fruit of yoga.'[8]

Abhinavagupta maintains that the best teacher is both a *jñānī* and a yogi but if one has to choose between them the *jñānī* is superior to the Yogi because he knows the scripture and the procedures they teach that lead to liberation. The yogi may experience the higher stages of Yoga but without that knowledge of scripture cannot lead his disciple to them. Accordingly, Abhinavagupta quotes the *Mālinīvijayottara* as saying that it is the man of knowledge who can liberate others:

> '**And because, the wise say, (only) one who possesses well exercised knowledge bestows liberation.**[9] Thus, (O goddess) who is worshipped by (such) yogis, all this that should be known (and you wished to know) has been imparted. Having (thus) succinctly summarized the (essential purpose and) meaning of (this) Tantra, it is (certainly) of benefit to yogis.'[10]

Although Abhinavagupta does not contradict his primary scriptural authority, he has stretched its view in to his own direction. He does this simply by quoting selectively just the line in bold type, quietly ignoring the rest. He could not do otherwise because it is his basic tenent that knowledge alone leads to liberation, an assertion that he advances and diffends as the very first subject of his *Tantrāloka*. So while the *jñānī* is the key figure in the *Tantrāloka*, it is the yogi in the *Mālinīvijayottara* who teaches 'perfection in yoga' (MV 1/4cd-5ab). 'The very extensive Path of Yoga' was taught in the *Mālinīvijayatantra* (MV 1/9cd-10ab) that preceded the *Mālinīvijayottara*. The Tantra offers initiation into Yoga. The initiate who practices it first attains the accomplishment (*siddhi*) of Yoga, then 'the eternal plane.' (MV 1/46)

One of the reasons for the special excellence attributed to the *Mālinīvijayottara* is probably its assimilation of the basic form of *Saiddhāntika* doctrine thus exemplifying its claimed universal nature. This is done by structuring of a substantial part of the teachings around the standard Sixfold Path (*ṣaḍadhvan*)

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8. MV 4/39-40ab. Jayaratha's citation reads *siddhayogavid* for the MV KSTS edition reading *siddho yogavid*. One could amend *siddha-/ siddho* to *dvayor yogavid* 'of the two the one who knows yoga (is the most excellent)'. Thus, he clearly underscores the excellence of the yogi with respect to the *jñānin*. Gnoli's translation is more conciliatory: 'The 'Gnostics' and the yogis mentioned previously are of a progressively more elevated order. The most elevated of all is he who has attained a yoga and gnosis (*vid*) that are perfect [*siddho yogavid uttama*] because he also possesses knowledge — the preceding ones are excluded from the fruits of Yoga.' The MV KSTS edition reads *siddho yogavid* in place of *siddhayogavid*.
9. MV 4/40cd is quoted in 13/332cd.
10. TĀ 4/40cd-41

of the Worlds, Principles, Forces, Mantra, Parts of Mantra and Letters. Thus we find the cosmology of the worlds outlined succinctly in chapter five. In chapter two we find an exposition of the hierarchy of seven perceivers arranged along the ladder of the Principles (*tattva*) progressing up through these levels of subjectivity. This practice leads to 'success in Yoga' (MV 2/1). Yogis worship the hierarchy of principles in this way by the practice of Yoga (MV 2/8cd-9). Progressing up through the worlds and principles (*tattva*), the yogi comes to know and thereby attains the liberating fruits of Yoga (MV 2/8cd-9). All practice leads to this. Thus, for example, the Tantra declares that the hosts of Mantras have been revealed so that yogis may attain it (MV 3/68). Thus by teaching the Mantras used for personal recitation or for the rites, the Tantra teaches the procedure to follow on the path of Yoga (4/2). Yoga is here understood as the discernment that relates and distinguishes the principle of existence (*tattva*) from one another. Thus, there is no essential difference between Yoga and liberating knowledge. Accordingly in chapter four, that is dedicated to Śaiva Yoga and the Distribution of the Tattvas, the Tantra defines it as follows:

> 'The (wise) maintain that Yoga (which literally means 'union') is the oneness of one entity (*vastu*) with another.[11] That which is (this other) entity, is said to be what needs to be known in order to achieve (the prescribed) avoidance (of what obstructs the attainment of the goal and what should be adopted to achieve it). It cannot be known in either of its two forms (as what should be accepted or rejected) without knowledge (*jñāna*). Śiva has uttered the knowledge described (in this way) so that it may be achieved.'[12]

Here it is clear that Yoga and knowledge work together. In that perspective it is discernment which is the foundation of Yoga. Yoga is, like ritual and the recitation of Mantra, liberating, sacred action. Accordingly, access to its practice can only be possible by means of initiation. The same initiation that confers the competence to perform the rites and utter the Mantras, also opens the door to the realization of liberating knowledge. Thus the Tantra says:

'In order to achieve yoga with seed (*sabījayoga*)[13] (just knowledge of) the characteristics of mantras is (not) sufficient. There is no competence (*adhikāritā*) (to practice) Śaiva Yoga without initiation.[14] Moreover, (initiation) is said to be of two kinds in accord with the distinction between (the practice based on the performance of ritual) action and (that conducive to the development of the) knowledge (of ultimate principles). Thus, this has been said because that (initiation) should be performed in the two (corresponding) ways. Śiva's initiation not only confers entitlement (to the fruits of) yoga (and its practice), it also (confers the) authority (to practice) mantras as

11. MV 4/4ab is quoted in TĀv ad 1/152-153.
12. MV 4/4-5. Abhinavagupta omits MV 4/5ab, perhaps because it was not found in his manuscript or was added later as a gloss. It reads: *dvirūpam api taj jñānaṁ vinā jñātuṁ na śakyate* 'without that knowledge one is unable to know (that which is be known) that (like knowledge) also has two forms.' In other words, what needs to be known cannot be known in either of its two forms as what should be accepted or rejected without knowledge (*jñāna*).
13. *Sabījayoga* corresponds to *sabījasamādhi* in Patañjali's Yoga (*YSū 1/46 tā eva sabījaḥ samādhiḥ*). According to the *Yogasūtrabhāṣya* the term denotes the four kinds of meditative attainments (*samāpatti*) related to gross and subtle external objects (ibid. *tāś* catasraḥ samāpattayo bahirvastubījā iti samādhir api sabījaḥ).
14. MV 4/6cd. This important line is paraphrased by Abhinavagupta in 8/193ab (192cd). He quotes it directly twice in 15/5ab and in 16/291ab (16/291), as does Jayaratha in TĀv ad 1/231cd-232ab (232), 4/42cd-43ab, 8/191-193 (190cd-193ab), and introduction to TĀ 8/(210-212) (209cd-212ab). See note to comm. on 1/232cd-233ab.

well as liberation (itself)."[15]

As the Yogi gradually develops in stages (MV 4/33), types of Yoga are identified with the penetrating absorptions (*samāveśa*) of Rudra's power that possesses the yogi (MV 4/34-35ab). Yoga understood as 'union', in accord with the literal meaning of the word, marks the progressive ascent through the worlds. Uniting his disciple with them one after another, the teacher thereby progressively purifies him of his Karma until he is conjoined with immanent Śiva 'with parts' (*sakala*), if he desires world benefits, and Śiva 'without parts' (*niṣkala*), if he desires liberation (MV 5/34-35). The great emphasis on this Path of Yoga in the *Mālinīvijayottara* is evident by the space it dedicates to the subject. Thus, chapters twelve to sixteen are concerned with the meditation (*dhāraṇā*) of the Principles - *tattva* - treated one by one. This procedure, also called the 'conquest of the principles' (*tattvajaya*) is a common, fundamental model for progressive ascent also found in the Siddhānta and other Tantras. It makes sense that in this perspective, according to the *Mālinīvijayottara*, the most developed form of knowledge is imaginative contemplation (*bhāvanā*). 'It is due to that once the yogi has attained yoga, he gets the fruit of yoga.' (see 4/28-32).

Although the Tantra, despite what Abhinava says, generally considers Yoga to be superior to knowledge, there are places where knowledge dominates. As we would expect, Abhinava empasizes these teachings a great deal. For example, the fifth and highest grace imparted by the penetration of Rudra's power is 'the knowledge of the purport of all the scriptures that arises inwardly (spontaneously) without cause' (MV 2/16). Where Abhinavagupta's bias is most evident in his treatment of *tarka* (sound discriminative) reasoning. The six ancillaries (*aṅga*) of Yoga are taught in chapter seventeen (17/1-24). Abhinavagupta quotes the *Mālinīvijayottara* as saying that *tarka* is 'the most excellent' of the ancillaries to Yoga. Abhinava extols it to such a degree that he says that it is the only true ancillary of Yoga. The ones taught in the *Mālinīvijayottara* are breath control (*prāṇāyāma*) (MV 17/1-12ab), meditation on a support (*dhāraṇā*) (MV 17/12cd-17), visualization (*dhyāna*) (MV 17/20), contemplative absorption (*samādhi*) (17/21-22), and withdrawal from the senses (*pratyāhāra*) (17/23-24). According to Abhinava these, together with the observance of prohibitions (*niyama*) and injunctions (*yama*), that are not mentioned in the *Mālinīvijayottara* as ancillaries of Yoga as we find in Patañjali's system, are also useless.

Here Abhinavagupta somewhat forces his interpretation. The *Mālinīvijayottara* considers Sound Reasoning to be the most excellent ancillary to Yoga 'because it is the (careful) consideration (*ālocana*) of what must be abandoned etc (and what should be adopted).' (MV 17/18cd). Abhinavagupta sees in this modest claim an opportunity to boost the prestige attributed by the *Mālinīvijayottara* to salvific knowledge This is relatively little to warrant its exalted as just that.[16] Accordingly, Abhinavagupta pumps it up to a higher level by identifying it with Pure Knowledge (*śuddhavidyā*). This is the experience beyond the confines of *Māyā* that the soul experiencing his own Śiva consciousness has that "I am all this universe and all this universe is me'. This state of realization Abhinava identifies with *bhāvanā*. According to the *Mālinīvijayottara* knowledge is of three kinds. The first is acquired through hearing, that is, study. The second consists of cogitation (*cintā*) and the third is

15. MV 4/6-8.
16. The ancillaries are presented in the *Mālinīvijottara* in the order stated above with Tarka as the third and so it is not given prominence that one would expect and we do find in other instances other sources where Tarka is the last and hence highest ancillary.

imaginative contemplation (*bhāvanā*). We read in the Tantra that:

1) The one (called) 'hearing' (i.e. study) is considered to be the full knowledge of a subject (*artha*) (taught in) scripture which is dispersed (in various places in it).

2) Having seen all of a teaching (*artha*) in the scriptures, its systematic arrangement (brought about by reflecting that) "this is (said) here; (whereas) this is said here and this is (rightly) applied here," is the knowledge consisting of cogitation. (2A and 2B) It is taught that it is of two kinds, according to whether it is (superficial and) slow (*manda*) or (deep and) well practiced. There, (of these two), the well-practiced is the best.

3) Then, when it is well developed, the one consisting of contemplation arises within it. It is due to that once the yogi has attained yoga, he gets the fruit of yoga. In this way, the man of knowledge (*jñānin*) is said to be of four kinds (according to which of these kinds of knowledge he possesses).'[17]

The adept rises to higher worlds, uniting with one and then the other, as he progresses in his knowledge of them to ultimately attain the highest knowledge that liberates him even as he attain union (yoga) with Śiva. Chapter six explains how these realities (*vastujāta*) are arranged within the body in the course of initiation based on knowledge (*jñānadīkṣā*). (6/1) This chapter systematically goes through the deployment of the world orders (*bhuvana*) and so also the principles (*tattva*) in the body measured in finger breadths along it. This is the knowledge imparted by this initiation that is required for it to take place. The ascent through the principles takes place by the successive meditation (*dhāraṇā*) of each one achieved by attaining knowledge of it. Attaining that knowledge the yogi obtains the accomplishments each level bestows. This I taught in detail in chapters twelve to sixteen.

Thus it is clear that yogic action can give rise to the knowledge that saves from bondage along with many other accomplishment and yogic powers (*siddhi*). By the same token ritual action can develop into liberating knowledge. Abhinavagupta quotes the *Gamatantra* as his authority for this view:

> 'Yoga does not differ (from action) and action does not differ (from Yoga).[18] The insight (*mati*) that, mounted up through the metaphysical principles (*tattva*), serves

17. These are the three kinds of knowledge attained by study, cogitation and meditation, which is either weak or strong. MV 4/28-32 is quoted in TĀ v ad 13/327, which is a concise explanation of the purport of this passage.

18. This is so because both Yoga and action are impelled by consciousness (see below 1/153). Abhinava is making a point about a matter which is very controversial, namely, the relationship between action and the cultivation of knowledge of the ultimate nature of reality on the one hand, and the practice of Yoga on the other. *Śaṁkara*, the foremost exponent of Advaita Vedānta, argues on the basis of the teachings of the Upaniṣads, that the ultimately real Brahman can only be attained by knowledge of Its essential identity with the Self. The Brahman is unconditioned and eternal and so the knowledge of this identity, which is a major theme of the Upaniṣads, liberates from the illusory bondage of mortality and the suffering that it inevitably entails. The Brahman is pure inactive consciousness and so cannot be attained by performing Vedic rituals. *Śaṁkara* maintains that their performance is enjoined and taught only for those who have not realised this essential identity. Thus the knowledge of how they should be performed, and of all other spiritual disciplines that involve action, is lower knowledge (*aparavidyā*) with respect to the supreme knowledge (*paravidyā*) taught in the Upaniṣads concerning this identity and its corollary, which is that all that seems to differ from it is illusory. The classical Yoga system taught by Patañjali in the Yogasūtra teaches that Yoga is the quelling of the activity of the mind. It is stilled by detaching consciousness, which is the essential nature of the individual Self, from its fascination with the activity of Nature. So, although this view is essentially dualist, it agrees that the ultimate realization of the highest state of Yoga is the perfect stillness of pure consciousness.

Here the practice of Yoga is understood differently. It is, as the very word 'yoga' means, 'union'. It is the process of making all the lower levels fuse with the higher to ultimately merge them all into consciousness. Yoga is also the withdrawal of the mind from external objects, to direct it progressively to more and more internal objects until it reaches the perceiver which is its source and into which it dissolves away. This is the activity which culminates in Yoga — union — with dynamic consciousness, that is, merger into it. Free of objectivity, it is quite different from external action. Participating in the universal activity of consciousness, it is not set in time and space.

to quell the latent impressions (*vāsanā*) in one's own mind,[19] is termed action.'[20]

Abhinava goes on to explain this citation. Note that 'action' here includes and is above all, ritual action. He concludes by stressing, as he does throughout his exegesis, that only knowledge is liberating. Thus if yoga and ritual are liberating, they give rise to liberating knowledge. The Tantra teaches:

'The latent impressions in one's own mind are the products of the (three impurities, namely,) *Āṇava*, *Māyīya* and *Karma*.[21] The insight (*mati*), which is the means to quell (them) (*śāntinimitta*), is (essentially) consciousness that rests on (and deploys) (*adhiśāyinī*) the group of reality principles that, located externally, generate the body.[22] This same (insight is both) action and Yoga engaged in merging the reality principles into conscious-

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19. Karma leaves behind 'latent impressions' or tendencies deposited like seeds in the fabric of the subtle body that go on to develop into future experiences in accord with the past Karma. The impurity of Karma presupposes the Impurity inherent in the individual soul (*āṇavamala*) and that of Māyā (*māyīyamala*) and so these latent impressions entail the existence of all three.

20. TĀ 1/151. Arguing for the inherent unity of knowledge and action, which is a major theme of the philosophy of the Pratyabhijñā, Abhinava quotes TĀ 1/151-155ab in the ĪPVv (vol. 3 p. 258-259). He prefaces this citation with the following remark.

The learned man who is engaged in activities such as initiation, worship, and visualization (of the deity), possesses the competence (to perform) ritual action, and (this competence) is the (contemplative) attainment which is the knowledge of reality. Now although this traditional teaching (*āgama*) has been explained in this sense (*artha*), even so, this same point (*artha*) is valid provided there is a root to this matter (*artha*). Otherwise, if knowledge is an aid to action, let that be so. (But if someone asks) what is the manner (*prakāra*) in which action causes knowledge to increase? (I reply that) that this is so because it is seen to be successfully accomplished even by just the imagination (*bhāvanā*) alone. If the action (in question) is worship (such that) '(My) reflective awareness that has been (consolidated and) made firm with a sense (*bhāva*) that extends right up to the end of the body. (As such) I contemplate, whilst offering all this (offering of) pleasing flowers and unguents etc. to the Supreme Lord, as being one (with Him and my Self).' Then it is rightly said that knowledge devoid of (ritual) action such as worship, does not become firm.'

Cf. *Netratantra chapter sixteen:*

*karmā yogī tathā jñānū ūcūryas trividhaḥ smṛtaḥ // 66// tatra tatra śāstre //66// tathāpi*

*karmayogau tu deveśī jñānamūlau phalapradau / pṛthagbhedo na dṛśyeta jñānād vai yogakarmaṇoḥ // 67//*

*kriyāyās tadviśeṣaphalātmanaś ca yogasya jñānaśaktisphārarūpatvān na jñānāt pṛthak bhedo 'sti, api tu jñānadarpaṇāntaḥ pratibimbitatvena bhinnābhūsatvam iva // 67// yata evam*

*tasmād ācāryamukhyas tu jñānavān sarvado bhavet /*

*jñānavān paracitsamāveśātmakapraśastajñānanityayukto yaḥ, sa eva karmayogādipradhānācāryāṇāṁ madhye mukhya ācāryaḥ / sa eva sarvado bhavati /*

'A teacher is considered to be of three kinds: (an expert) in ritual (*karmin*), a yogi and a man of knowledge (*jñānin*).' 16/66cd

(He is variously described in this way) here and there in the (corpus of) scripture. Even so:

'O mistress of the gods, (ritual) action and Yoga (both) bestow (their) fruit and are rooted in knowledge. Ritual action and Yoga are not perceived to belong to a separate category apart from knowledge.' (16/67)

(Ritual) action which is its particular fruit and Yoga because it is the unfolding of the power of knowledge is not a separate category apart from knowledge. Rather, because they are reflected within the mirror of knowledge, they are as if a separate manifestation. As this is so:

'Therefore the foremost amongst teachers should always be a man of knowledge.' (16/68ab)

'The man of knowledge' is one who is always intent upon the knowledge that is praised as immersion into supreme consciousness. Amongst teachers wh

21. Concerning this triple impurity and the latent impressions that contract individual consciousness, see TĀ 1/23 etc.

22. This translation accords (as it must) with Jayaratha's interpretation. However, the immediate sense is that this intuitive insight 'rests on the outer group of metaphysical principles which generate the body.' Or according to the reading in the ĪPKau *viśāyinī* for *adhiśāyinū*, the meaning is that intuitive insight is in the midst of the outer group of metaphysical principles that generate the body. The following verse, which refers only to the body and the senses (including inner mental senses), apparently supports that this was in fact what Abhinava meant. Moreover, he is concerned with the binding latent traces born of the impurities within the mind that affect the mati, which is also understood to be, at the lower level, 'the activity of the mind' (*manovyāpāraḥ*).

o are predominantly (engaged in) ritual action, Yoga and the like, he is the foremost teacher. (That is how) he should 'always be'.'

The body is said to encompass two levels, corresponding to two bodies. One is 'impure' and the other is 'pure'. The 'impure' body extends through the thirty-one principles from Earth up to *Māyā*. These are the principles that constitute objective phenomena and relate specifically to each individual soul. As such they are not 'common to all'. Accordingly, a Śivasūtra (1/14) declares that 'the perceptible is the body' (*dṛśyaṁ śarīram*). The principles beyond or, as Jayaratha understand them, 'outside' the impure body of the sphere of Māyā, are those of which pertain to the pure universal consciousness common to all individual souls. The passage Jayaratha quotes refers only to those up to Samanā — With Mind (aka the Equal One). Just beyond it, at the summit of the series of principles within the sphere of immanence, stands Unmanā — the Transmental Beyond Mind. This is the intuitive insight (mati) which 'rests' on all the principles and within which they rest, deploying them within consciousness. The Transmental is the point of contact with Śiva and hence the direct means to liberation.

ness.[23] . . . Therefore, what is (commonly) called (ritual) action is also (essentially) just (a kind of) knowledge. Thus (although yogic and ritual action is the basis of this means to realization), what was said (before)[24], namely, that knowledge alone is liberating, is (logical) sound.'[25]

## Ritual and Mantra

Chapter eight of the *Mālinīvijottara* expounds the initiation into the Rule (*samayadīkṣā*) which allows access to the basic level of Trika practice. This is the worship of the goddesses Parā, Parāparā and Aparā on the prongs of Śiva's Trident. This is preceded by an ascent along the gamut of thirty-six Principles (*tattva*) deployed along 'Siva's Trident thereby forming their Trident Throne (*āsanaklpti*). Thus, within the Trika format, this procedure essentially follows the common Tantrika modality (*tantraprakriyā*) of the equivalent initiatory rite of the Siddhānta, which also involves an ascent through the worlds and the principles that contain them. The rites performed for the initiation into the Rule essentially constitute the basic daily rite of worship. Thus, Abhinava deems the procedure taught in this chapter of the *Mālinīvijayottara* to be so fundamentally important that he dedicates the whole of chapter fifteen of the *Tantrāloka* to it. There, guided by his Trika Master *Śambhunātha*, he expounds the rite of initiation, which is the daily rite of worship in great deal, explaining every word. Thus the 135 verses of chapter eight of the *Mālinīvijottara* are expanded into 618 verses in the *Tantrāloka*. Moreover, in chapter thirty-one, Abhinava quotes the entire description of the drawing of the *Maṇḍala* taught in chapter nine of the *Mālinīvijayottara* and the rites for the consecration of the teacher in chapter ten.

Kaula initiation is taught in chapter eleven. This is also a very important rite for Abhinavagupta who places it at the beginning of the Kaula liturgy taught in chapter twenty-nine of the *Tantrāloka*. It is through this initiation that preliminary access is gained to the Kaula rites and yoga taught there. The form of the initiation is typically Kaula. In this case the

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23. TĀ 1/152-153. Verses 1/152-155ab are quoted in the ĪPVv vol. 3 p. 259. There instead of the reading cillayīkṛtau, which is a locative, we find cillayīkṛteḥ which is a dative of purpose — i.e. 'so that the (metaphysical) principles may merge into consciousness' for cillayīkṛtau 'engaged in merging the (metaphysical) principles into consciousness'. Jayaratha points out that in the course of initiation, ritual action serves to progressively elevate the individual soul through the lower reality levels, which merge into those above as it moves through them. Thus the lower, impure reality levels below Māyā dissolve away as they are abandoned and the higher ones emerge as degrees of their merger into consciousness. Yoga is understood, in accord with the word's literally meaning (i.e. 'union'), as the act of conjoining the reality levels (*tattva*) in the process of, and for the purpose of, dissolving away (*laya*) the mind. Thus, in this case it is clear that ritual action and Yoga are essentially the same process.

24. See TĀ 1/22.

25. TĀ /155. According to Abhinavagupta, knowledge and action are co-extensive. They are not opposites as they are, for example, according to the Advaita Vedānta. They work together to attain the goal of liberation. Even so, knowledge is superior to action, as it is the remedy for Karma. According to the dualist Siddhānta, the soul is bound by the Impurity (mala) that obscures its essential śiva nature. Understood to be a separate reality, it is is a sort of substance (dravya) that is removed by the ritual action of initiation, and that state of purity is maintained by the ritual and other activity that ensues after up to the end of the initiate's life. Thus, as Sanderson (1992: 290) explains with regards to this monified Śaivism: 'naturally, because Impurity is no longer a substance but merely the unawareness of a self-contracted consciousness, then the non-dualists must see the function of ritual quite differently: if initiation liberates then it must do so not as action, but as a kind of knowledge coded in action and experienced by the initiator.

Moreover, if ritual is believed to work only because it is a mode of knowledge, then, as it is not the only mode of knowledge, it need not be the only means of liberation. Knowledge alone, immediately intuitive or initially discursive, may liberate without relying on the symbolic activity of ritual. Ritual has been validated; but it has been demoted to admit the authenticity of purely gnostic gurus (*jñāninaḥ*) who have achieved liberation and deserved authority without being processed by ritual and who are capable of perpetuating their spiritual lineages by liberating others through oral instruction or inspiration alone.' As we shall see, a heretical pre-empting of ritual is avoided by understanding this process of direct transmission to be the highest form of initiation.

disciple's fetters are not removed by traveling up through the worlds to attain union with Śiva, they are first paralyzed and then burnt away by the fire of the purifying grace of Rudra's power (*rudraśakti*). While this is taking place, signs of possession by the deity's power, which are typically Kaula, appear in the disciple manifesting the efficacy of the rite. The Tantra explains:

> 'Once (the disciple) has sat down (in front of him), (the teacher should) practice this procedure. His mind intent on imagining the purification of what is to be purified, (the teacher) should apply the energy, shining like an inflamed fire (burning away all impurity), beginning from the root object of purification. He should think that, free of disease (and death), that (energy) is burning away in this way all those things that need to be purified, and is (then) merged into Śiva without parts (*niñkale*), or else also with parts (*sakale*).[26]

Applied by the yogi to the path (of *suñumnā*), (this energy) nourishes those things that are as it is (*sajātīya*) and burns away the mass of all that differs from it (*bhinnajāti*).[27] The (teacher) of great intellect can, with due respect, perceive an aggregate of signs, beginning with joy, (that signal the progress of) his disciple who is being purified (in the course of his initiation) by this (power). They are joy, an upward leap, trembling, sleep and rolling of the eyes (*ghūrṇi*) as the fifth.[28]

By virtue of (this) power that has penetrated (the disciple) in this way the teacher can, as he pleases, according to (the intensity of the fall of Rudra's power of grace), be it weak or intense etc., bring about the paralysis of the fetters (*pāśastobha*) and the capture of the fettered soul (*paśugrāha*). (Then) again (the teacher) should apply (the disciple that has thus) been captured, to experience the consequences of (his) remaining karma.'[29]

While the *Mālinīvijayottara* does indeed cover the basic ritual agenda of the Anuttara Trika taught in the *Tantrāloka*, an addition to it that which is central to Abhinava's Trika is missing. That is the integration of the Kālī Krama into Trika in which a form of Kālī called Kālasaṁkarñiṇī is worshipped above Parā, as Parātītā ('Beyond Parā'). Although Śambhunātha taught and vigorously supported this version of Trika, it is found in relatively few Trika Tantras. These are, as far as we can tell from Abhinavagupta's references, the *Devyayāmala*, the *Trikahṛaya* and the *Tantrasāra*. Abhinava repeatedly refers to his prime authority for this view to the *Devyāyāmala*, especially the section of it devoted to the *Ḍāmarayāga*. Moreover, he tells that he learnt from his Trika master *Śambhunātha*. Abhinavagupta refers to this syncretism a number of times in the *Tantrāloka*. He finds support for it in a single reference to the form of the seed syllable of Parā called *Mātṛsadbhāva*. The original sense of the name is the Essence of the (Eight) Mothers. Applying his own exegetical models, Abhinavagupta understands '*mātṛ*' to mean 'perceiver'. Thus

26. MV 11/31-33ab. TĀ 29/202cd-205 is a paraphrase of MV 11/29-33ab. According to Abhinavagupta, the apprentice (*putraka*)) attains śiva without parts, and adept (*sādhaka*) śiva with parts. See TĀv 29/202cd-206.
27. TĀ 29/206 is a direct quote of MV 11/33cd-34ab. According to *Jayaratha* the path is *suṣumnā*, the abode in the centre, and those things that are the same are consciousness.
28. MV 11/33cd-35. MV 11/34cd-35 is quoted in TĀ ad 5/108 (107cd-108ab). See note there. Also 11/35cd is quoted directly in TĀ 20/13cd. The printed edition of the MV reads pañcamī for pañcakam, found in the quote in TĀv. However, the former reading appears in the quote in TĀ 20/13cd and so has been retained. Cf. also TU p. 169 and TVDh 2/13cd.
29. MV 11/36-37ab. See TĀ 29/209.

this according to him denotes the power of consciousness which is the Essence of (all) Perceivers. This is *Parā* of the *Trika* and Kālasaṁkarṣiṇī of the Krama. Accordingly two versions of Mātṛsadbhāva are given in the *Tantrāloka* (30/45cd-47). The first is KHPHREṀ which is the seed syllable of Kālasaṁkarṣiṇī. The other is HSHPHREṀ which is drawn from the *Mālinīvijayottara* (8/39-41ab) where it is said to be the mantra of the 'Supreme Power'. There we read:

> 'Therefore, it is this that he who recites Mantra who aspires to the most excellent accomplishment (of liberation), should repeatedly recite. The penetration of Rudra's power (*rudraśaktisamāveśa*) is always established here (in it), for it is said to be the Supreme Power (*parāśakti*), in this aspect.'[30]

There is no reason to doubt that the original intended sense in the *Mālinīvijayottara* is simply the Trika goddess Parā. It appears that by a happy coincidence in the *Devyāyāmala*, at least, Kālasaṁkarṣiṇī's seed syllable is also called Mātṛsadbhāva. Thus in Abhinavagupta's sophisticated explanation both alternatives are retained:

> 'The reality (*tattva*) that is higher than supreme (transcendence) and lower (immanence) is said to be this Goddess. That is the 'Essence' (*sāra*) and that is the 'Heart',[31] the supreme emission (*visarga*), which is the Lord.[32] In (the section of) the *Devīyāmala* dealing with the (*maṇḍala*[33] of the) Great Ḍāmara[34] Sacrifice (*yāga*), She is called *Kālakarṣiṇī* (the Destroyer of Time)[35] who is situated on the head of

30. MV 8/41cd-42. Mātṛsadbhāva is extracted in MV 8/39-41ab and in TĀ 30/50.
31. Cf. TĀ, 4/181cd-182ab and TĀv ad 4/182cd-183.
32. Emending prabhuḥ '(which is) the lord' to prabhoḥ 'of the Lord', the meaning would be 'the supreme emission of the Lord'. This makes more sense, as visarga is the power of Lord Śiva, which is the Goddess. Sanderson (2011: 98) understands 'prabhuḥ' not as a noun — 'the Lord' — but as an adjective of the supreme form of emission, which is thus 'prabhuḥ' in the sense of 'omnipotent'. Again, he translates supreme visarga, not literally as 'emission', but as 'state of absolute potential'. He does so because no 'emission' of any content takes place at this supreme (i.e. transcendental) level. Indeed, we have seen that Maheśvarānanda also explains that the power Kaulikī is the state of potency or 'intent' (aunmukhya). Even so, I understand Abhinava uses this term (and it is his own in this sense) to underscore the dynamic creative — emissive — state of the power of consciousness. Thus, below, the Heart, which is supreme visarga, is said to be 'perpetually active' (satatodita) as the universal pulse of consciousness (sāmānyaspanda), 'which is the outpouring (of consciousness) within one's own nature' (4/183). There are three levels, forms, or states of 'emission'. The supreme one is the emissive power of supreme consciousness (visargaśakti). It is indeed an omnipotent potency at this level, but even so, it is also dynamic. It emits, as it were, incessantly, in perfect tranquility into the eternity of consciousness, consciousness itself, as it were, which is thus 'ever new', renewed by its supreme inscrutable dynamism. The process of manifestation is this same 'emission' operating at the intermediate and lower levels of unity-in-difference, which is that of perception, that links the unity of the subject and the diversity of the object, and that of duality, which is that of its object, respectively. Thus, this 'emission' is seemingly triple. The image of Śiva (Light) perpetually emitting Himself as His own divine power into Himself as the Goddess who is Himself and through Himself is both aesthetically and theologically significant. This is indeed 'a state of absolute potential', but it is essentially dynamic. The three powers of will, knowledge and action fused in the Heart of consciousness are not static. Rather they constitute the state of perpetual transcendental equilibrium of their flow into one another, embraced in their dynamic, inscrutable unity, which we perceive as the waves of the ocean of consciousness in and through each act of perception. Cf. TĀ 3/102cd-104ab.
33. Sanderson (2005b: 102 n 38) points out that here the word '*yāga*' denotes the *maṇḍala*. He extracts two more cogent meanings from the sources of the term yāga, which most commonly denotes the sacrificial sacrifice. One of these is 'pantheon'. In this sense the word yāga means 'that which is worshipped' (*ijyata iti yāgaḥ*). He supplies examples of this usage. Thus, Kṣemarāja says, commenting on SvT 2/158b: *yāgaṁ tatraiva vinyaset* — 'one should place the object of worship (*yāga*) there' *ijyata iti yāgo mantragaṇaḥ* — '*yāga* is that which is to be worshipped, that is, the hoard of mantra (deities).' For more examples, see Sanderson 1990: 31, n. 2: 'For *yāgaḥ* in this sense, lit. 'that which is worshipped' (*ijyata iti yāgaḥ*), see also SvT 13/1 and NT 16/58ab; SvT 4/522ab (*yāgaṁ saṁhareta*); BY f. 210v3 (*yāgaṁ . . . aśeṣaṁ tatra vinyaset*). TSā p. 191 (*upasaṁhṛte yāge*).

Another meaning of the term *yāga* is 'that on which (the deities) are worshipped' (*atrejyanta iti yāgaḥ*), that is to say, the *maṇḍala*. Examples of this usage are found in the *Mṛgendra Kriyāpāda*, 8/136 and in the *Tantrāloka* itself (see below, 31/43a, 46c-47a and 53ab). The term *Ḍāmarayāga*, in the sense of a variant of the Trika Trident *maṇḍala* as taught in the *Devyāyāmala*, is found below in 31/100ab. For the use of the term to denote the section of the work in which that *maṇḍala* is taught, see TĀ 15/335cd.

the venerable Parā (the Supreme).[36] In the *Mālinīvijaya* (*śrīpūrvaśāstra*) she is described as *Mātṛsadbhāva* (the Essential Being of the Mothers).'[37]

Finally, we should note that although the *Mālinīvijayottara* does not supply a large number of Mantras, they are the most important and essential ones for these basic Trika rites. Abhinava largely confines his liturgy (*paddhati*) to them and their application. He presents them all together in chapter thirty of the *Tantrāloka.*

The following is a list of the names of the chapters of the *Mālinīvijayottara*. A few of these titles are found in the printed text, most chapters are not named and so I have given them a name that accords with their content. We have referred to the contents of a number of these chapters already. What remains to note is that several of them are dedicated to the exposition of Trika mantras and rituals. Mantras of the deities of the alphabet is an important topic because ritual and Mantra practice normally begins with the projection of the letters and their presiding deities onto the body. The projection of the Mālinī order of the alphabet is especially important for Trika Śaivites and the initiates of the Kubjikā Tantras (*paścimāmnāya*) that developed from Trika. It is taught in chapter three along with the other basic alphabet deities, that is, *Śabdarāśi* and *Mātṛkā*. Both are in the common Sanskrit alphabetical order. The deities of the fifty letters in the first case are Bhairavas, also called Rudras. In the second case there are feminine counterparts and so have the same name as their partners in the feminine.

Trika mantras are taught in chapter nine, twenty and twenty-three.

Chapters eight to eleven deal with the rites of initiation. These are of two types. One follows the basic tantric procedure (*tantraprakriyā*). This taught in chapters eight to ten. The other is Kaula (*kulaprakriyā*) which is outlined in chapter eleven. Abhinava places this initiation at the beginning of the Kula procedure (*kulaviddhi*) taught in chapter twenty-nine of the *Tantrāloka*. He does this, no doubt, to emphasize and enhance the presence of Kaula elements in the *Mālinīvijayottara* which, as a whole, is not prominently Kaula. As Abhinava considers Kaulism to be the acme of the teachings of the Śaivāgama and the highest form of Trika to be Kaula, he needs to do this. Chapter nineteen also presents Kaula teachings. These concern the states of consciousness ranging from the waking state to the Fourth and Beyond the Fourth, These states, in relation to the seven perceivers outlined in chapter two, are presented in chapter ten of the *Tantrāloka*. In accord with his Trika Master's teachings he aligns the two, thus integrating originally Siddhānta doctrine with Kaula.

- Chapter One: **The Descent of the Scripture, What is to be Rejected and How**
- Chapter Two: **The Seven Perceivers, the Penetrations and the Six Paths**
- Chapter Three: **Mantras and the Deities of**

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34. '*Ḍāmara*' is a Kashmiri word for a feuditory, baron, or landowner. It can also mean, as it does here, 'warlock' or 'magician'. The ḍāmaras are central Asian people who settled in the Kashmir Valley centuries before Abhinavagupta, The presence of this term may be tentatively taken to be evidence that the *Devyāyāmala* (= *Devāyāmala*) originated in Kashmir. The Sacrifice of the Warlocks takes place in a cremation ground, where assemblies of Yoginīs and Siddhas gather. There the Trika Trident *maṇḍala* is drawn with ashes of the dead, and offerings made to it of bodily fluids. This invokes the Goddess, who penetrates the adept and gives him a vision of her pervasive presence (*vyāpti*) everywhere. See also below, 13/351cd, 15/335cd, 30/54cd-55ab and 31/100cd.

35. The name 'Kālakarṣiṇī' or 'Kālasaṁkarṣiṇī' (in the scriptural sources, more commonly called Kālasaṁkarṣaṇī) literally means 'she who drags time (into herself)'. Time is the hallmark of the flow of cognitive events that manifest between the polarities of subject and object in the course of perception, and more so of the flow of the breath, and hence life itself. Time measures out the flow of mundane objectivized experience. Time is thus emitted by the dynamism of unitary consciousness with and through the flux of perception through this polarity formed by its self-limitation. The withdrawal of time back into consciousness and the power that brings that about thus annuls this polarity, and with it mundane fettered existence.

36. Read *śrīparāmastake sthitā* for *śrīparā mastake tathā*. See below, commentary on 15/254, where Jayaratha quotes this line with this reading.

37. TĀ 3/68cd-70 (69-71ab). See, TĀ 31/97-100 and 15/250cd-253. These lines are quoted in TĀv ad 15/252cd-255ab.

the Alphabets

- Chapter Four: Śaiva Yoga and the Distribution of the *Tattvas*
- Chapter Five: The Path of the Worlds
- Chapter Six: The Path in the Body and the Procedures for its Deposition
- Chapter Seven: Concerning the Gestures
- Chapter Eight: The Initiation into the Rule (*samayadīkñā*),
- Chapter Nine: Initiation into Ritual Action (kriyādīkñā): The Drawing of the Maṇḍala and the Preparation of the Teacher.
- Chapter Ten: The Consecration (*abhiñeka*)
- Chapter Eleven: Kaula Initiation
- Chapter Twelve to Sixteen: The Meditation (dhāraṇa) on the Principles
- Chapter Seventeen: The Six Ancillaries of Yoga and Ritual Suicide
- Chapter Eighteen: The Supreme Vidyā
- Chapter Nineteen: Kulacakra, Piṇḍastha, Padastha Rūpastha, and Rūpātīta and the Contemplation of the Phonemes
- Chapter Twenty: The Final Teaching concerning All the Mantras
- Chapter Twenty-One: Dragging the Moon towards One's Self and the Transfer (of consciousness into another body) (saṁkrānti)
- Chapter Twenty-Two: Dragging the Sun towards One's Self 1-34
- Chapter Twenty-Three: Meditations, Mantras and the Knowledge of Dreams

## The Contents of Chapter One

The Descent of the Scripture, What is to be Rejected and How

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- Rudra's Power of Grace and the Types of Devotees 42-50

The reader will notice that the English translation is in three type faces. Those lines that are in bold characters are quoted by Abhinavagupta. Those in italics are quoted by Jayaratha. Those in both type faces are quoted by both Jayaratha and Abhinavagupta. The lines in plain type are not quoted by either. The details of their location in the *Tantrāloka* and elsewhere are given in the notes. By referring to those places in my translation of the *Tantrāloka* the reader will learn how Abhinavagupta has understood them and commented on them.

- *ĪPVv Īśvarapratyabhijñāvivṛtivimarśinī*
- KSTS Kashmiri Series of Texts and Studies
- *TĀ Tantrāloka*
- NT *Netratantra*
- BY *Brahmayāmala*
- MV *Mālinīvijayottara*
- MVV *Mālinīvijayavārtikā*
- YSū Yogasūtra
- SvT *Svacchandatantra*

Chapter One

## The Descent of the Scripture, What is to be Rejected and How The Descent of the Scripture

जयन्ति जगदानन्दविपक्षक्षपर्क्षिमाः ।
परमेशमुखोद्भूतज्ञानचन्द्रमरीचयः ।।1 ।।

*jayanti jagadānandavipakṣakṣapaṇakṣamāḥ/*
*Parameśamukhodbhūtajñānacandr - amarīcayaḥ // 1//*

The rays of the moon of consciousness that come forth from the mouth of the Supreme Lord, capable of shattering (all) that is contrary to Cosmic Bliss (*jagadānanda*),[38] triumph! (1)

जगदर्णवमंग्नानां तारकं तारकान्तकम् ।
सनत्कुमारसनकसनातनसनन्दनाः ।।2 ।।
नारदागस्त्यसंवर्तवसिष्ठाद्या महर्षयः ।
जिज्ञासवः परं तत्त्वं शिवशक्त्युन्मुखीकृताः ।।3 ।।
समभ्यर्च्य विधानेन ते तमूचुः प्रहर्षिताः ।

*jagadarṇavamagnānāṁ tārakaṁ tārakāntakam/*
*sanatkumārasanakasanātanasanandanāḥ //2//*
*nāradāgastyasaṁvartavasiṣṭhādyā maharṣayaḥ/*
*jijñāsavaḥ paraṁ tattvaṁ śivaśaktyunmukhīkṛtāḥ//3//*
*samabhyarcya vidhānena te tam ūcuḥ praharṣitāḥ/*

Desiring to know the supreme reality, rendered propense to do so by Śiva's power, the great seers Sanatkumāra, Sanaka, Sanātana, Sanandana, Nārada, Agastya, Saṁvarta, Vasiṣṭha and others, after properly honouring Kumāra (Tārakāntaka), the saviour of those who are immersed in the ocean of the universe, delighted, said to him: (2-4ab)

भगवन्योगसंसिद्धिकाङ्क्षिणो वयमागताः ।।4 ।।
सा च योगं विना यस्मान्न भवेत्तमतो वद ।

*bhagavan yogasaṁsiddhikāṅkṣiṇo vayam āgatāḥ ||4||*
*sā ca yogaṁ vinā yasmān na bhavet tam ato vada/*

"O blessed one! We have come here yearning for complete perfection in Yoga, and that (perfection) is not possible without Yoga, and so tell (us about) that." (4cd-5ab)

ऋषिभिर्योगमिच्छद्भिः स तैरेवमुदाहृतः ।।5 ।।
प्रत्युवाच प्रहृष्टात्मा नमस्कृत्य महेश्वरम् ।

*ṛṣibhir yogam icchadbhiḥ sa tair evam udāhṛtaḥ//5//*
*praty uvāca prahṛṣṭātmā namaskṛtya maheśvaram/*

Thus, questioned by the seers who desired (the knowledge of) Yoga, after having revered the Great Lord (Maheśvara), he joyfully replied: (5cd-6ab)

शृणुध्वं संप्रवक्ष्यामि सर्वसिद्धिफलप्रदम् ।।6 ।।
मालिनीविजयं तन्त्रं परमेशमुखोद्गतम् ।

*śṛṇudhvaṁ saṁpravakṣyāmi sarvasiddhiphalapradam //6//*
*mālinīvijayaṁ tantraṁ parameśamukhodgatam/*

"Listen! I will (now) tell (you) the

38. Concerning the nature of 'cosmic bliss', see TĀ 5/50cd-52ab.

*Mālinīvijaya* Tantra, that has come from the mouth of the Supreme Lord and bestows all the accomplishments (*siddhi*) and all (good) fruits". (6cd-7ab)

भुक्तिमुक्तिप्रदातारमुमेशममरार्चितम् ।।7।।
स्वस्थानस्थमुमा देवी प्रणिपत्येदमब्रवीत् ।

*bhuktimuktipradātāram umeśam amarārcitam //7//*
*svasthānastham umā devī praṇipatyedam abravīt /*

(The Tantra begins thus.) After bowing to him, the goddess Umā said to the Lord of Uma, the bestower of enjoyment (*bhoga*) and liberation, who, honoured by the gods, sat in his own place: (7cd-8ab)

सिद्धयोगीश्वरीतन्त्रं नवकोटिप्रविस्तरम् ।।8।।
यत्त्वया कथितं पूर्वं भेदत्रयविसर्पितम् ।
मालिनीविजये तन्त्रे कोटित्रितयलक्षिते ।।9।।
योगमार्गस्त्वया प्रोक्तः सुविस्तीर्णो महेश्वर ।
भूयस्तस्योपसंहारः प्रोक्तो द्वादशभिस्तथा ।।10।।
सहस्रैः सोऽपि विस्तीर्णो गृह्यते नाल्पबुद्धिभिः ।
अतस्तमुपसंहृत्य समासादल्पधीहितम् ।।11।।
सर्वसिद्धिकरं ब्रूहि प्रसादात्परमेश्वर ।
एवमुक्तस्तदा देव्या प्रहस्योवाच विश्वराट् ।।12।।
शृणु देवि प्रवक्ष्यामि सिद्धयोगीश्वरीमतम् ।
यन्न कस्यचिदाख्यातं मालिनीविजयोत्तरम् ।।13।।

*siddhayogīśvarītantraṁ navakoṭipravistaram*[39] *//8//*
*yat tvayā kathitaṁ pūrvaṁ bhedatrayavisarpitam /*
*mālinīvijaye tantre koṭitritayalakṣite//9//*
*yogamārgas tvayā proktaḥ suvistīrṇo maheśvara/*
*bhūyas tasyopasaṁhāraḥ prokto dvādaśabhis tathā*[40]*//10//*
*sahasraiḥ so 'pi vistīrṇo gṛhyate nālpabuddhibhiḥ/*
*atas tam upasaṁhṛtya samāsād alpadhīhitam //11//*
*sarvasiddhikaraṁ brūhi prasādāt parameśvara /*
*evam uktas tadā*[41] *devyā prahasyovāca viśvarāṭ //12//*
*śṛṇu devi pravakṣyāmi siddhayogīśvarīmatam /*
*yan na kasyacid ākhyātaṁ mālinīvijayottaram //13//*

*"The Siddhayogīśvarītantra you have uttered extending for ninety million came forth originally in three divisions (bheda). O Maheśvara, you have explained the very extensive Path of Yoga in the Mālinīvijayatantra consisting of thirty million (verses). Similarly, you once again uttered its summary in twelve thousand (verses). (But) that too is (so) extensive that it cannot be grasped by those with little intellect. Thus, O Supreme Lord, please, summarizing that, (also) utter (a version) in brief that is beneficial to those of little intellect and gives rise to every accomplishment (siddhi)."*

*When the Goddess had said this, the lord of the universe, smiling, said: "O Goddess, listen, I will utter the Mālinīvijayottara, that belongs to the teachings (mata) of the Siddhayogīśvarī (Tantra).*[42] (8cd-13)

मयाप्येतत्पुरा प्राप्तमघोरात्परमात्मनः ।
उपादेयं च हेयं च विज्ञेयं परमार्थतः ।।14।।
शिवः शक्तिः सविद्येशा मन्त्रा मन्त्रेश्वराणवः ।
उपादेयमिति प्रोक्तमेतत्षट्कं फलार्थिनाम् ।।15।।

39. Variant reading: *śatakoṭipravistaram*
40. Variant reading: *dvādaśabhistvata*
41. Printed edition: *uktas tata*
42. MV 1/8cd-13 is quoted in TĀ v ad 9/7.

*mayāpy etat purā prāptam aghorāt paramātmanaḥ |*

*upādeyaṁ ca heyaṁ ca vijñeyaṁ paramārthataḥ | | 14 | |*

*śivaḥ śaktiḥ savidyeśā mantrā mantreśvarāṇavaḥ |*

*upādeyam iti proktam etat ṣaṭkaṁ phalārthinām | | 15 | |*

I too obtained that in the past from Aghora, the supreme Self. One should (first of all) know thoroughly, as it truly is (*paramārthataḥ*), what should be adopted and what should be abandoned. It is said that this group of six should be adopted by those who desire (good) fruits, namely, Śiva and Śakti, along with the Vidyeśas, the Mantra (perceivers) and the Mantreśvara souls. (14-15)

मलः कर्म च माया च मायीयमखिलं जगत् ।

सर्वं हेयमिति प्रोक्तं विज्ञेयं वस्तु निश्चितम् ।।16।।

एतज्ज्ञात्वा परित्यज्यं सर्वसिद्धिफलं लभेत् ।

*malaḥ karma ca māyā ca māyīyam akhilaṁ jagat/*

*sarvaṁ heyam iti proktaṁ vijñeyaṁ vastu niścitam//16//*

*etaj jñātvā parityajyaṁ sarvasiddhiphalaṁ labhet /*

*It is said that Impurity and Karma, Māyīya and Āṇava (Impurity) and all the universe should all be abandoned.*[43] It has been determined that this is what needs to be known. Having known that and given it up, one obtains the fruit which is all the accomplishments (*siddhi*). (16-17ab)

## The Characteristics of the Lord

तत्रेशः सर्वकृच्छान्तः सर्वज्ञः सर्वकृत्प्रभुः ।। 17 ।।

सकलो निष्कलोऽनन्तः शक्तिरप्यस्य तद्विधा ।

*tatreśaḥ sarvakṛc chāntaf sarvajñaḥ sarvakṛtprabhuḥ | | 17 | |*

*sakalo niṣkalo 'nantaḥ śaktir apy asya tadvidhā /*

There (in that context), the (sovereign) Lord (*īśvara*), who does everything, is tranquil; the (prevailing) Lord (*prabhu*), who does everything, is omniscient. Infinite (*ananta*), he is (both) (immanent) 'with parts' (*sakala*) and (transcendent) 'without parts' (*niṣkala*), and his power is also such. (17cd-18ab)

## The Great Creation

स सिसृक्षुर्जगत्सृष्टेरादावेव निजेच्छया ।। 18 ।।

विज्ञानकेवलानष्टौ बोधयामास पुद्गलान् ।

*sa sisṛkṣur jagatsṛṣṭer ādāv eva nijecchayā | | 18 | |*

*vijñānakevalān aṣṭau bodhayāmāsa pudgalān |*

*At the beginning of the creation of the universe, desiring to emit (it), he awakened by his own will the eight souls who are Isolated in Consciousness Alone (vijñānakevalin).*[44] (18cd-19ab)

अघोरः परमो घोरो घोररूपस्तदाननः ।। 19 ।।

भीमश्च भीषणश्चैव वमनः पिवनस्तथा ।

एतनष्टौ स्थितिध्वंसरक्षानुग्रहकारिणः ।। 20 ।।

43. 1/16abc in the edition of the MV reads: malaḥ karma ca māyā ca māyīyam akhilaṁ jagat / *sarvaṁ heyam iti proktaṁ*
A variant version of 16abc is quoted in TĀv ad 1/28-30. It reads malaṁ karma ca māyīyamāṇavam akhilaṁ ca yat / sarvaṁ heyam iti proktaṁ
'It is said that every Impurity, (whether it be) Karma, Māyīya or Āṇava, should all be abandoned'

44. Quoted in ṬĀ ad 9/92cd-93ab and 10/139cd-140ab, paraphrased in TĀ 10/139cd-140ab.

*aghoraḥ paramo ghoro ghorarūpas tadānanaḥ* || 19 ||
*bhīmaś ca bhīñaṇaś caiva vamanaṭ pivanas tathā* |
*etān aṣṭau sthitidhvaṁsarakṣānugrahakāriṇaḥ*//20//

(Their names are) Aghora, Paramaghora (Supreme Ghora), Ghorarūpa, Ghoramukha, Bhīma, Bhīṣaṇa, Vamana, and Pibana. These eight (Aghoras, that constitute the group of eight Aghoras (*aghorāṣṭaka*), maintain, destroy, protect and (dispense) grace. (19cd-20)

मन्त्रमन्त्रेश्वरेशत्वे संनियोज्य ततः पुनः ।
मन्त्राणामसृजत्तद्वत्सप्त कोटीः समण्डलाः ।।21।।
सर्वेऽप्येते महात्मानो मन्त्राः सर्वफलप्रदाः ।
*mantramantreśvareśatve*[45] *saṁniyojya tataḥ punaḥ* |
*mantrāṇām asṛjat tadvat sapta koṭīḥ samaṇḍalāḥ* || 21 ||
*sarve 'py ete mahātmāno mantrāḥ sarvaphalapradāḥ* |

Once they had been appointed (to the status of the) pure (perceivers called) Mantras, Mantreśvaras and the (Great) Lords (of Mantra), (the Supreme Lord) then emitted in the same way seven times ten million (mantras), along with (their respective) retinues (*maṇḍala*). All these Mantras, great souls (as they are), also bestow all (good) fruits. (21-22ab)

## The Group of Four Selves

आत्मा चतुर्विधो ज्ञेयस्तत्र विज्ञानकेवलः ।।22 ।।
मलैकयुक्तस्तत्कर्मयुक्तः प्रलयकेवलः ।
*ātmā caturvidho jñeyas tatra vijñānakevalaḥ* || 22 ||
*malaikayuktas tatkarmayuktaḥ pralayakevalaḥ* |

One should know that the Self is of four kinds. There (amongst them) is the Vijñānakevala (perceiver), who is conjoined to (just) one (form of) impurity. The Pralayakevala is conjoined with that, and (also the impurity of) Karma. (22cd-23ab)

## Impurity

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ।।23 ।।
*malam ajñānam icchanti saṁsārāṅkurakāraṇam* || 23 ||

(The wise) prefer (the view that) Impurity (mala) is ignorance (not a material substance as the dualists maintain). It is the cause of (Karma, which is) the sprout of transmigratory existence (saṁsāra).[48] (23cd)

## Karman

धर्माधर्मात्मकं कर्म सुखदुःखादिलक्षणम् ।
*dharmādharmātmakaṁ karma sukhaduḥkhādilakṣaṇam*/

45. printed edition *mantramaheśvareśatve* /
46. The printed edition of MV 1/22c reads *jñeyas* for hy *eṣaḥ*.
47. Quoted ad 1/187cd-188ab, where the reading instead of jñeyas is hy eṣa. Thus, there the meaning is 'this Self is of four kinds' instead of 'one should know that the Self is of four kinds.'
48. Quoted in TĀ 1/23ab and 9/120cd, also in TĀ v ad 9/65cd-66a (1/23a) and intro to 9/98cd-99ab, and paraphrased in TĀ 13/49cd. The second sentence is quoted in TĀ 9/86b and explained in 9/88cd-89ab. MV 1/23cd-24ab quoted verbatin in TĀ 9/120cd-121ab.

Karma is (both) virtue (dharma) and vice (adharma), and the characteristic sign of (Karma is that we experience) pleasure, pain and the like (which are the consequences of Karma).[49] (24ab)

ईश्वरेच्छावशादस्य भोगेच्छा संप्रजायते ।। 24 ।।
भोगसाधनसंसिद्ध्यै भोगेच्छोरस्य मन्त्रराट् ।
जगदुत्पादयामास मायामाविश्य शक्तिभिः ।।25।।
*īśvarecchāvaśādasya*[50] *bhogecchā saṁprajāyate//24//*
*bhogasādhanasaṁsiddhyai bhogecchor asya mantrarāṭ/*
*Jagadutpādayāmāsa māyām āviśya śaktibhiḥ//25//*

*The desire for worldly experience (bhoga) arises in that (soul)[51] by the Lord's will. (Then) the Lord of Mantra,[52] having penetrated Māyā with (His) energies, created the universe in order to accomplish the means for worldly experience for one who desires it.*[53] (24cd-25)

## Māyā

सा चैका व्यापिनीरूपा निष्कला जगतो निधिः ।
अनाद्यन्ताशिवेशानी व्ययहीना च कथ्यते ।। 26 ।।
*sā caikā vyāpinīrūpā niṣkalā*[54] *jagato nidhiḥ/*
*anādyantāśiveśānī vyayahīnā ca kathyate /26/*

[55]*And (Māyā) is one, all-pervasive, subtle, partless (niṣkalā), the receptacle (nidhi) of the universe, without beginning and end. (She is) what is other than Śiva (aśivā), (the goddess) Īśānī (the Governess of the dominion of Māyā) who is said to be imperishable.*[56] (26)

## The Kañcukas

असूत सा कलातत्त्वं यद्योगादभवत्पुमान् ।
जातकर्तृत्वसामर्थ्यो विद्यारागौ ततोऽसृजत् ।27।
*asūta sā kalātattvaṁ yad yogād abhavat pumān/*

49. Quoted in 9/121ab.
50. k: vaśāt tasyeti.
51. See TĀ 9/143 ff. TĀ 9/147 abc: 'the impurity of these souls is violently awakened by the Lord's will.' (147abc)
52. The Lord of Mantra (*mantrarāṭ*) is the first Mantramaheśvara. He is is Aghoreśa, also called Ananta, who the leader of eight Lords of Mantra. He is the creator of the lower principles (from Māyā to Earth), that make up the so called 'impure creation' or 'impure path' (TĀ 9/61), which is generated from Māyā that he disturbs (TĀ 9/147-149ab. Śiva Himself is directly the creator of the 'pure creation', that is the five 'pure principles.' These he produces directly from His energy.
53. MV 1/25 is quoted in TĀv ad 4/131, and 1/24cd-25 in TĀv ad 9/61 and paraphrased in 9/147-149ab.
54. k: *niṣkalasya svabhāvajeti* | kh: *niṣkalasya śivātmana iti pāṭhaḥ / niṣkalā ity ārabhya kathyate ity antaf pāṭhaḥ ghasaṁjñapustakātpūritaḥ /*
55. MV 1/26 Quoted in the introduction to TĀ 9/151cd-152, which is essentially an explanation of this verse. The reading of the first line here, which is accepted by Vasudeva in place of the reading in the edition of the MV of the KSTS, is: *sā caikā vyāpinā sūkṣmā niṣkalā jagato nidhiḥ*. The edition of the MV of the KSTS reads: *sā caikā vyāpinīrūpā niṣkalā* 'And (Māyā) is one, her nature is (all) pervasive and, undifferentiated, is the receptacle (nidhi) of the universe.' MS K reads the last half of the first line: *niṣkalasya svabhāvajā* — '(And (Māyā) is one, her nature is (all) pervasive and) is born from the essential nature of undifferentiated (śiva)'. MS Kh reads the last half of the first line: *niṣkalasya śivātmanaḥ* — '(And (Māyā) is one, her nature is (all) pervasive), (the power of) the one who is partless śiva'. The reading from *niṣkalā to kathyate* (i.e., from the middle of the first line to the end of the second) is drawn from MS Gh.
56. One could translate *anādyantāśiveśānī* '(without beginning and end (She is) not auspicious (aśivā) (or Aśivā), (the goddess) Īśānī (the Governess).' Again, one could read *anādyantā śiveśānī* ('without beginning and end (She is) Śivā, (the goddess) Īśānī (the Governess'). The name 'śivā' for the goddess is well attested and makes sense. Leaving the text as it is would mean that the goddess is called Aśivā, which is a rare, if not unattested, name. Or else the word may be construed to be a privative — 'she who is not 'Śiva' i.e., 'Not auspicious' or 'what is other than śiva'. At first sight this would not seem be an appropriate way to describe the divine power that governs the universe. However, in TĀ 9/151-152ab, which is essentially an explanation on these , Abhinavagupta's characterization of Māyā as 'insentient' may be understood to be a gloss on 'aśivā' as 'she who is not śiva', that is, 'she who is not consciousness'. Jayaratha supports this interpretation by quoting from scripture.

*jātakartṛtvasāmarthyo vidyārāgau tato 'sṛjat || 27||*

That (power of Māyā) generated the principle which is the Force (of limited agency) (kalātattva), due to union with which the individual soul comes to possess the capacity (to be an) agent.[57] Then (that Force) emitted (the principles of the capacity for) knowledge (vidyā) and attachment (rāga). (27)

विद्या विवेचयत्यस्य कर्म तत्कार्यकारणे ।

*vidyā vivecayaty asya karma tatkāryakāraṇe/*

(This) knowledge discerns the action (karman) of that (individual soul), its effect and the cause (of its activity).[58] (28ab)

रागोऽपि रंजयत्येनं स्वभोगेष्वशुचिष्वपि ।। 28 ।।
नियतिर्योजयत्येनं स्वके कर्मणि पुद्रगलम् ।
कालोऽपि कलयत्येनं तुट्याादिभिरवस्थितः ।।29 ।।

*rāgo 'pi*[59] *rañjayaty enaṁ svabhogeṣv aśuciṣv api || 28||*
*niyatir yojayaty enaṁ svake karmaṇi pudgalam /*
*kālo 'pi kalayaty enaṁ tuṭyādibhir avasthitaḥ || 29||*

Attachment (rāga) also makes him take pleasure (and be attached) to his own worldly pleasures, although they are impure.[60] (Next,) Necessity (niyati) conjoins the individual soul to (the fruits of) his own action (karman).[61] (Finally) time, which is determined (by units) beginning with a moment (tuṭi)[62], also measures out (and conditions) (kalayati) him.[63] (28cd-29)

## Nature and the Lower Principles

तत एव कलातत्त्वादव्यक्तमसृजत्ततः ।
गुणानष्टगुणां तेभ्यो धियं धीतोऽप्यहङ्कृतम् ।।30 ।।

*tata eva kalātattvād avyaktam asṛjat tataḥ*[64] *|*
*guṇān aṣṭaguṇāṁ tebhyo dhiyaṁ dhīto 'py ahaṅkṛtam*[65] *| | 30 | |*

Then (Māyā) generated the Unmanifest (Nature) (avyakta) from the principle of the Force (of limited agency). Then (from that) the qualities (were produced), and from them the intellect with its eight qualities. Similarly, the ego (originated) from the intellect.[66] (30)

तत्त्रिधा तैजसात्तस्मात्मनोऽक्षेयमजायत ।
वैकारिकात्ततोऽक्षाणि तन्मात्राणि तृतीयकात् ।।31 ।।

*tat tridhā taijasāt tasmāt mano 'kṣeśam ajāyata/*
*vaikārikāt tato 'kṣāṇi tanmātrāṇi tṛtīyakāt //31//*

57. MV 1/25d and 27a are quoted in TĀv ad 9/40cd-41ab; MV 1/27d is quoted in TĀv ad 9/203abc; MV 1/27abc is quoted in TĀv ad 9/174 and 189cd-190ab. Abhinavagupta refers to MV 1/27abc in TĀ 9/190cd-191ab.
58. MV 1/28ab is quoted in TĀv ad 9/192cd-193. The translation of this line follows Abhinavagupta's implicit explanation of it in TĀ 9/192cd-193. Another possible translation could be: '(This limited) knowledge discerns the action (*karman*) of that (individual soul) so that (it may act) as the cause (that accomplishes) the effect (which is the aim of) that (individual soul) (*kārya*).'
59. K: *rāgo 'nurañjayatīti/*
60. Quoted in TĀv ad 9/199cd-200ab, which explains this.
61. Quoted in TĀv ad 9/202cd, which explains this.
62. A 'tuṭi' is an eighth of a second. As in this case, the word may also denote generically a very small span of time.
63. MV 1/29cd is praphrased as TĀ 9/201cd and quoted in TĀv ad 9/201cd-202ab. MV 1/27-29 is quoted in TĀv ad 1/37-38ab.
64. k, kh: *tattvamavyaktam/*
65. k, kh, g: *ahaṁkṛtim*
66. MV 1/30ab is quoted in TĀv ad 9/214 and partly quoted in TĀ 9/41ab. MV 1/30bc is quoted in TĀv ad 9/223-224ab. MV 1/30c is quoted in TĀv ad 9/227 and MV 1/30d is quoted in TĀv ad 9/230.

*That (ego) is of three kinds. From the energetic (rājasika ego) originated the mind (manas), which is the lord of the senses; then from (its original sāttvika) transformation, the senses; and the subtle elements (of sensory sensations), from the third (tāmasika kind).*[67] (31)

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं बुद्धीन्द्रियाणि तु ।
कर्मेन्द्रियाणि वाक्पाणिपायूपस्थाङ्घ्रयः क्रमात् ।।32।।

*śrotraṁ tvakcakṣuṣī jihvā ghrāṇaṁ buddhīndriyāṇi tu /*
*karmendriyāṇi vākpāṇipāyūpasthāṅghrayaḥ kramāt //32//*

The (senses of) hearing, touch, sight, taste and smell are the organs of cognition. The organs of action are speech, the hands, the anus, the genitals and the feet, in due order. (32)

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पंचमः ।
गुणा विशिष्टास्तन्मात्रास्तन्मात्रपदयोजिताः ।।
प्रकाशकर्मकाद् वर्गवैलक्षण्यात् तमोभवाः ।
प्रकाश्यत्वाच्च भूतादिरहंकारोऽत्र तामसः ।।

*śabdaḥ sparśaś ca rūpaṁ ca raso gandhaś ca pañcamaḥ /*
*guṇā viśiṣṭās tanmātrās tanmātrapadayojitāḥ//*
*prakāśakarmakād vargavailakṣaṇyāt tamobhavāḥ/*
*prakāśyatvāc ca bhūtādir ahaṁkāro 'tra tāmasaḥ//*[68]

*Sound, touch, form, taste, and smell as the fifth (these are) the subtle elements (variously) specified by the qualities (of Nature)*[69] *and conjoined to the plane (pada) of the subtle elements. (Their) state is that of tamas, because they differ in character from the category (i.e the senses) which is formed from light (i.e., the organs of cognition) and action (i.e., the organs of action). Moreover, because (they are) objects of illumination, the ego here (in this case), (which is that of the reality levels) beginning with the gross elements, is tāmasa.* (32 + 1 and 2)

कलादिक्षितिपर्यन्तमेतत्संसारमण्डलम् ।
समुद्रादि जगत्कृत्स्नं परिवर्तयतीच्छया ।। 33 ।।

*kalādikṣitiparyantametatsaṁsāramaṇḍalam/*
*samudrādi*[70] *jagatkṛtsnaṁ parivartayatīcchayā //33//*

(The Lord) by (his) will causes to change (incessantly) this, the sphere of transmigratory existence, ranging from the Force (of limited agency)[71] up to Earth, and the entire universe rich with (many) oceans etc. (33)

भेदः परः कलादीनां भुवनत्वेन यः स्थितः ।
असृजत्तमसावेव भोगिनां भोगसिद्धये ।। 34 ।।

*bhedaḥ paraḥ kalādīnāṁ bhuvanatvena yaḥ sthitaḥ/*
*asṛjat tam asāv eva bhoginām bhogasiddhaye // 34//*

67. Abhinavagupta refers to this verse in TĀ 9/276cd-277ab and Jayaratha quotes it in TĀv ad 9/272cd-273ab.
68. These two are not found in the printed edition of the MV. However, Vasudeva (2004: 11 note 32.1-3) has identified them as the first two of three additional that come after verse 1/32 of the printed edition of the MV. They are found in two manuscripts. 1) Banaras Hindu University C 4106 (V) and Deccan College Poone MS no. 488. Collection of 1875-76 (P). However, these two are also found in the Mṛgendratantra as *vidyāpāda* 12/5-6. Jayaratha does not tell us where he is drawing these from. It may be that in actual fact he is quoting from the MṛT, and that presence of these in the two MSs of the MV is spurious.
69. Read with MS V and P *guṇaviśiṣṭās* for *guṇā viśiṣṭās*.
70. kh, g: *samudrādyam* /
71. The Force (of limited agency) is kalātattva, the principle that imparts limited agency (kiṁcitkartṛtva), which produces Karma, to the individual soul.

He emitted the other division (*bheda*) of the Force (of limited agency) and the rest (of the reality levels) that exist as the world orders so that the worldly experience (*bhoga*) of those given to worldly experience may be attained (by them). (34)

## The Fully Conditioned (sakala) Perceivers

इत्यनेन कलाद्येन धरान्तेन समास्थिताः ।
पुमांसः सकला ज्ञेयास्तदवस्थाजिघांसुभिः ।।35 ।।

*ity anena kalādyena dharāntena samāsthitāḥ*[72]/
*pumāṁsaḥ sakalā jñeyās tadavasthājighāṁsubhiḥ*//35//

*The individual souls who possess (the principles) from the Force (of limited agency) (kalā) to Earth should be known to be Fully Conditioned (sakala) by those who desire to bring this condition to an end.*[73] (35)

अवस्थात्रितयेऽप्यस्मिंस्तिरोभावनशीलया ।
शिवशक्त्योभयाक्रान्ताः प्रकुर्वन्ति विचेष्टितम् ।।36 ।।

*avasthā tritaye 'py asmiṁs tirobhāvanaśīlay*/
*śivaśaktyobhayākrāntāḥ*[74] *prakurvanti viceṣṭitam* //36//

*In these three states, attacked (as they are) by Śiva's power that conceals (their true nature), they behave (and act accordingly).*[75] (36)

## The Mantras

एवं जगति सवत्र रुद्राणां योग्यतावशात् ।
अंगुष्ठमात्रपूर्वाणां शतमष्टादशोत्तरम् ।। 37 ।।
अनुगृह्य शिवः साक्षन्मन्त्रेशत्वे नियुक्तवान् ।

*evaṁ jagati savatra rudrāṇāṁ yogyatāvaśāt*[76]/
*aṅguṣṭhamātrapūrvāṇāṁ śatamaṣṭādaśottaram* //37//
*anugṛhya śivaḥ sākṣanmantreśatve niyuktavān*/

Thus in this way, everywhere in the universe the one hundred and eight Rudras, beginning with Aṅguṣṭhamātra and the rest, were by virtue of their competence (*yogyatā*) graced by Śiva, who having done so, appointed them directly to the rank of Lords of Mantra. (37-38ab)

ते स्वगोचरमासाद्य भुक्तिमुक्तिफलार्थिनाम् ।।38 ।।
ब्रह्मादीनां प्रयच्छन्ति स्वबलेन समं फलम् ।
ऋषिभ्यस्तेऽपि ते चानु मन्वन्तेभ्यो महाधिपाः ।।39 ।।
हेयोपादेयविज्ञानं कथयन्ति शिवोदितम् ।

*te svagocaram āsādya bhuktimuktiphalārthinām* //38//
*brahmādīnāṁ prayacchanti svabalena samaṁ phalam*/
*ṛṣibhyas te 'pi te cānu manvantebhyo mahādhipāḥ* //39//
*heyopādeyavijñānaṁ kathayanti śivoditam*/

These, having assumed their own sphere (of authority) (*gocara*), dispense to those like Brahmā, who aspire to liberation and worldly benefits (*bhoga*), (their appropriate) fruit

72. kh: avasthātritaya iti /
73. MV 1/35abc quoted in TĀv ad 10/97cd-98ab.
74. kh: *śaktyubhayeti* /
75. Quoted in TĀv ad 13/206cd-207ab, where the 'three states' are implicitly explained to be the past, present and future. Read, as does Vasudeva with Jayaratha, *śivaśaktyā samākrāntāḥ* for *śivaśaktyobhayākrāntāḥ* [kh: *-śaktyubhayā-*].
76. kh: *kartṛtāvaśād iti* /

accord to their own power. They too subsequently instruct the seers (*ṛṣi*) and these great lords, the Manus, the knowledge of what should be adopted and discarded, revealed by Śiva. (38cd-40ab)

ब्रह्मादिस्तम्बपर्यन्ते जातमात्रे जगत्यलम् ।।40।।
मन्त्राणां कोट्यस्तिस्त्रः सार्धाः शिवनियोजिताः ।
अनुगृह्याणुसंघातं याताः पदमनामयम् ।।41।।

*brahmādistambaparyante jātamātre jagaty alam //40//*
*mantrāṇāṁ koṭyas tisraḥ sārdhāḥ śivaniyojitāḥ/*
*anugṛhyāṇusaṁghātaṁ yātāḥ padam anāmayam // 41 //*

*When (all) the universe, beginning with Brahmā down to a pillar, had just come into being, thirty-five million Mantras were applied by Śiva (to their tasks) and, having graced the mass of souls, they went to the plane free of sickness (and death).*[77] (40cd-41)

## Rudra's Power of Grace and the Types of Devotees

एवमस्यात्मनः काले कस्मिंश्चिद्योग्यतावशात् ।
शैवी संबध्यते शक्तिः शान्ता मुक्तिफलप्रदा ।।42।।
तत्संबन्धात् ततः कश्चित् तत्क्षणाद् अपवृज्यते ।

*evam asyātmanaḥ kāle kasmiṁścid yogyatāvaśāt/*
*śaivī saṁbadhyate śaktiḥ śāntā muktiphalapradā // 42//*
*tatsaṁbandhāt tataḥ kaścit tatkṣaṇād apavṛjyate/*

(It happens that) at some (undetermined) time, because an individual soul is fit (to receive it), Śiva's tranquil (transcendent) power (*śaivī*) that bestows the fruit of liberation is connected to it.[78] Thus some (fortunate one) is liberated due to that conjunction (saṁbandha) (with Śiva's power) at that very moment.[79] (42-43ab)

अज्ञानेन सहैकत्वं कस्यचिद्विनिवर्तते ।।43।।
रुद्रशक्तिसमाविष्टः स यियासुः शिवेच्छया ।
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सदगुरुं प्रति ।।44।।
तमाराध्य ततस्तुष्टाद् दीक्षामासाद्य शांकरीम् ।
तत्क्षणाद् वोपभोगाद् वा देहपाताच्छिवं व्रजेत् ।।45।।

*ajñānena sahaikatvaṁ kasyacid vinivartate // 43//*
*rudraśaktisamāviṣṭaḥ sa yiyāsuḥ śivecchayā/*
*bhuktimuktiprasiddhyarthaṁ nīyate sadguruṁ prati //44//*
*tam ārādhya tatas tuṣṭād dīkṣām āsādya śāṅkarīm/*
*tatkṣaṇād vopabhogād vā*[80] *dehapātācchivaṁ*[81] *vrajet // 45//*

For some (other fortunate) person, the state of oneness with ignorance (to which the fettered are subject) ceases. (A third type of person) who is penetrated by Rudra's power desires to go to a true teacher in order to attain worldly benefits and liberation, and is led (to him) by Śiva's will.[82] Once he has worshipped him[83] and because he

77. Quoted in TĀv ad 8/344cd-345ab (344).
78. This sentence is quoted by Abhinavagupta again in TĀ 21/4ab and by Jayaratha in TĀv ad 1/43.
79. TĀ 13/199cd-200 = MV 1/42-43ab, 1/43ab is quoted in 21/4ab and explained in the following verse.
80. kh: *upayogādveti/*
81. k: *pāte śivam iti/*
82. MV 1/44bcd is quoted in TĀ 4/35. MV 1/44cd is quoted in the TĀv ad 19/1. Abhinavagupta explains MV 1/44 in 13/248cd-249, and is quoted by Jayaratha in his commentary of it. Abhinavagupta explains it again in 19/2-5. MV 1/44 is quoted in the intro to 21/2-3ab and in 13/202. The first line is quoted and commented in 21/2-3ab. MV 1/44cd is explained in 21/2-3ab; see above 13/199-203; 246cd-253cd. Abhinavagupta refers to MV 1/44 in 13/218-219ab. 1/45ab is quoted in TĀv ad 21/2-3ab. Indeed, 21/2-5 is a partial quote, with explanation of 1/43-44.

has become satisfied (by the sight of the signs of the disciple's state of grace), he obtains from him Śaiva initiation.[84] (Such a one) goes to (Śiva) either immediately or by the dropping of the body[85] or because (he has) enjoyed the worldly experience (predetermined by his remaining Karma).' (43cd-45)

योगदीक्षां समासाद्य ज्ञात्वा योगं समभ्यसेत् ।
योगसिद्धिमवाप्नोति तदन्ते शाश्वतं पदम् ।। 46 ।।

*yogadīkṣāṁ samāsādya jñātvā yogaṁ samabhyaset* |
*yogasiddhim avāpnoti tadante śāśvataṁ padam* //46//

(Another type of aspirant,) having obtained initiation into yoga and understood (it), should practice yoga. (Thus, he first) attains the accomplishment (*siddhi*) (that comes from) yoga, and at the end of that, the eternal plane (of existence). (46)

अनेन क्रमयोगेन संप्राप्तः परमं पदम् ।
न भूयः पशुतामेति शुद्धे स्वात्मनि तिष्ठति ।।47।।

*anena kramayogena samprāptaḥ paramaṁ padam* /
*na bhūyaḥ paśutām eti śuddhe svātmani tiṣṭhati* //47//

Once the supreme plane has been attained[87] by means of this gradual union (kramayoga), one never returns to the fettered state, (but always) abides within one's own pure Self.[88] (47)

आत्मा चतुर्विधो ह्येष पुनरेष चतुर्विधः ।
आचार्यत्वादिभेदेन शुद्धात्मा परिपठ्यते ।।48।।

*ātmā caturvidho hy eṣa punar eṣa caturvidhaḥ*/
*ācāryatvādibhedena śuddhātmā paripaṭhyate* //48//

This Self is of four kinds.[89] Again, (each of one) is of four kinds, according to the division of 'teacher' (*ācārya*) (adept *sādhaka*, apprentice – *putraka* and regular initiate – *samayin*). This is said to be the pure Self. (48)

नित्यादित्रितयं कुर्यादगुरुः साधक एव च ।
नित्यमेव द्वयं चान्यो यावज्जीवं शिवाज्ञया ।।49।।

*nityāditritayaṁ kuryād guruḥ sādhaka eva ca*/
*nityam eva dvayaṁ cānyo yāvaj jīvaṁ śivājñayā* //49//

The teacher and the adept may perform (all) three kinds of rites, that is, the regular (obligatory) ones (*nitya*) and the rest. (However,) the other two (kinds of devotees can), in

83. MV 1/45a — 'once he has worshipped him' — is quoted and explained in 13/253cd.
84. MV 1/45ab is quoted in TĀv ad 21/2-3ab and explained in 21/3cd, Quoted in TĀv ad 4/70cd-72ab and 13/233cd-234ab. 1/45a is quoted and explained in TĀ 13/253cd. 13/234cd-239 are a commentary on MV 1/45.
85. 13/234cd-239 are a commentary on the statement 'he goes to śiva (immediately) by the dropping of the body'. See notes to 13/199-203 concerning the variant readings *dehapāte / dehapātāt*. This reading — *dehapātāc* — 'by the dropping of the body', is the one we find in the printed edition of the MV. The variant reading *dehapāte* — — 'when the body drops' — is also attested in 19/1 and elsewhere. This variant and context induce the following translation: '(he) goes to (śiva) when the body drops, either immediately or after (he has) enjoyed the worldly experience (predetermined for him in another world) (*upabhoga*).' Concerning the alternation between these two variant readings according to the context in which this line is quoted, see note to 13/203.
86. TĀ 13/201cd-203 = MV 1/43cd-45. This sentence i.e., MV 1/45cd, is quoted in TĀv ad 13/233cd-234ab. MS C of the Tantrāloka adds the verse that follows in the MV (i.e., 1/46). Although Abhinavagupta does not comment on it in what follows, it is quite likely that MS C is in fact recording an added original reading, which is the verse that follows in the MV (see below). This appears to be the case, as it describes the fourth type of practitioner.
87. Quoted in TĀ 22/6cd-7ab. Read saṁprāptaṁ for saṁprāptaḥ.
88. TĀ 22/6cd-7ab, literal quote of MV 1/47. See there for Abhinavagupta's interpretation of this verse.
89. See above, MV 1/22cd.

accord with Śiva's command, (perform) only regular (obligatory) ones (for themselves) as long as they live. (49)

उपादेयं च हेयं च तदेतत् परिकीर्तितम् ।
ज्ञात्वैतज्ज्ञेयसर्वस्वं सर्वसिद्ध्यरहो भवेत् ।। 50 ।।
*upādeyaṁ ca heyaṁ ca tadetat parikīrtitam/*
*jñātvaitajjñeyasarvasvaṁ sarvasiddhyaraho bhavet*[90] *//50//*

This is said to be what is to be adopted and what is to be abandoned. Once known this, which is the essence of all that is to be known, one is worthy (of attaining) all accomplishments (*siddhi*). (50)

इति श्रीमालिनीविजयोत्तरे प्रथमोऽधिकारः ।1।
*iti śrīmālinīvijayottare prathamo 'dhikāraḥ// 1//*

This is the first chapter of the venerable *Mālinīvijayottara.*

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90. k, kh: *siddhiphalaṁ labhet*

*Dr. Mark Dyczkowski, born in London in 1951, after schooling came to India in 1969, started his saadhana, study of Sanskrit and sitar. In 1975 he started pursuing his Doctorate at the University of Oxford, back in London, which he completed in 1979. His thesis was published as the Doctrine of Vibration. In 1976 he went to Kashmir and received initiation from Swami Laksmanjoo. He is also the disciple of Sanderson, Pt. Chakravarty and Vrajavallabh Dvivedi. He worked on a project for the Indira Gandhi National Centre for twenty years up to 2007 to make an edition and extensively annotated translation in fourteen volumes of a part of the Manthaanabhairava Tantra. He is the author of several other books and numerous articles. Between 2007 and 2018, he planned and supervised the production of over 350 texts of Tantric books and manuscripts of primary importance for Muktabodha's digital library. He has toured the world giving lectures at numerous Universities, guiding practice and playing sitar for over decades. May Gurudev Bless him.*

**"Why this universe does not take place according to my choice? Who is my? So you must not adjust your ego to the body. You must adjust your ego to Siva."**

**— Swami Lakshman Joo**

# Sundays in the Ashram

## (Reproduced from the 1st issue of Malini in June 1970)

**– Prof. TN Bhan –**

Many hundreds of years ago a learned and holy man walked through the dense and picturesque Harwan forest all alone. He was in quest of something which he had not found in books, though he had read many, and which his mind had failed to work out for him, though it was remarkably fertile and sensitive. Having realized that knowledge, however profound, could not answer the sort of questions which disturbed him, he prayed to Him who is the Question of Questions and, equally, truly the answer to all questions and his prayer was heard; a divine vision directed him to undertake the present journey through the lovely forest lying in the lap of the sacred Mahadev mountain. He walked with firm steps finding an auspiciousness in the song of the multicoloured birds and in the beautiful shades, that were gathering about the surrounding snow-peaks. After walking for quite sometime he halted before a boulder; a voice coming from the depths of his being, told him that he had come to the end of his purposeful journey. He looked at the boulder expectantly and found it covered all over with an inscription in *Sharda* characters. He read it carefully and then bowed to God for the grace He had shown him!

This man was great Shaiva Acharya Vasugupta and the inscription was the famous *Shiva Sutras*, the basic and all embracing principles of Kashmir Shaivism.

The revelation of the Sutras lightened up some of the hitherto ambiguous twist and turns of the path for the seekers of reality. The philosophers could, henceforth, understand and express convincingly the truths gleaned from deep spiritual experiences. The Sutras inspired many valuable commentaries and even some great original work and Shaivism gained a new dimension. The works of such master-minds as Somananda, Utpala, Jayaratha, Abhinavagupta came to be read and discussed in Shaiva schools from generation to generation, till the history of the land took a new and different turn round about the beginning of the fourteenth century. Henceforth it began to show unmistakable signs of loss of energy and vitality, but, even then, from period to period, some stars, dwelling apart fed the sacred flame with their precious life-blood.

To-day the radiance of this flame is seen in a small but beautiful Ashram, situated at the foot of a mountain, not many miles distant from the historic Harwan forest, and only a few furlongs from the famous Mughal garden-Nishat. While Nature has bestowed picturesqueness on the Ashram, its peace and harmony really radiate from its maintainer, Rajanaka Lakshmana (Swami Ishwar Swarup Ji) popularly called Lakshman Joo. He follows the Masters Scholars and students, coming from all corners of the country and from foreign lands too, find in his exposition of Shaivism the tone and depth of Abhinavagupta, and the sweetness and light of Utpala; and, for hundreds of devotees of different faith he is a living image of God, this philosopher and sixty-three year old Yogi and Brahmachari. He shines like a steady flame of love and peace; he brings rest to the most

restless of things, the human mind. It is only when you meet him that you feel him, and when you feel him, you begin to love him and this love becomes purer and more and yet more-irresistable as days pass, and a time comes when you realise that in him you have discovered your best friend and sympathizer; a time comes, sooner than you would expect, when you discover an alluring sweetness of a childlike innocence behind the gravity of his philosophic exterior. Like a supremely beautiful thing, a sun set lingering on a snow-peak, a full blown lotus bewitched by its image on the bluish waters of a calm lake, a note of music struck by a master-musician in his most-inspired moment, the Swami sinks into your mind, sure to reappear to bring you peace and hope in the darkest moment of your life like a rainbow emerging on a stormy sky. His silence speaks; it speaks of the reality of the Spirit; it speaks of the gateway to God, of the path that leads to real liberation.

The Ashram is open to public on Sundays and on no other days. On this day the saint holds a nearly four-hour class which starts with the recitation of the *Gurustuti*, a song of thanks and praise to the saint by Aacharya Rameshwar Jha of Bihar, a disciple of Swami Ji. For a couple of years now the Swami has been giving discourses on *Tantraloka* and *Shiva sutras*. Sometimes he explains a shloka from *Panchastavi*, or Bhagavad Gita, just for relaxations as he puts it.

My association with the Ashram spreads over about two decades. Though I am sure that I am as blank as ever, none the less I have had an opportunity of doing some serious thinking on some of the questions which disturb us at times. I would like to share my reflections with the reader – and I hope my ramblings on Shaivism – or call it my fiddling with it – will not be found entirely useless.

To every human being at some stage or other life needs must appear as a big question mark. There are moments when we feel ourselves as spectators of a drama in which we have been acting different parts against different settings before different audiences. The individual has been the actor as well as the sole spectator of his acting; one is still acting and witnessing ones action. One does not then know what to think of oneself and of the life one has lived and is still living. The limitedness (or should we say the undependability) of objective experience becomes apparent. One begins to have a glimpse of the permanent as against the changefulness that one has seen and is passing through but alas it is so difficult to catch it well! It is true that such moments of intense thinking and feeling are generally excited by pressure of adversity, but the fact remains that they are part and parcel of the fund or sum-total of human experience. In some measure and for some short while we do look upon life with the eyes of a rising Buddha. One is bound to feel not only ruffled and uneasy but even unfulfilled if such questioning becomes obstinate.

I do not know if agreement will be found with the views expressed above but a time came to me when life appeared meaningless and even insufferable. On a summer Sunday afternoon, nearly two decades ago, I went to the Ashram (I cannot say how and why) accompanied by a few students. I would not say that I was at once impressed or attracted by the things I saw, but surely every Sunday that followed found me at the feet of the master. Everyday as the Sunday sun set, showing myriad hues over the Dal, I left the Ashram with a longing to return as soon as possible. Could seven days shrink into a day, into an hour only? – I always thought so every time. Swami Ji never talked spiritualism to me, never frightened me with Shastras, never objected to my talking about mundane matters but slowly, imperceptibly, he overwhelmed me with his love and sympathy and innocence, with his godliness. I placed my withered and

shrunken mind at his feet, without my knowing it, and it showered signs of coming to bloom and acquiring an unthought of freshness. I talked to him through the language of silence.

Life for me had acquired a new centre of hope.

Personal experience apart, I would say that the Sundays discourses can be appreciated eminently by that type of mind which we class as modern, that is the mind which is fed on ever-growing and amazing knowledge of science, technology and humanities. In a very real sense modern man is translating Ulysse's dream of following knowledge like a sinking star. Psychology is exploring the deepest levels of mind, intellect is unlocking most previous treasures of thought, and science is taking a long leap forward, beyond space towards the revolving planets. Human mind is showing an amazing expansion, a keen sense of awareness towards the created Universe. If I say that the Sunday discourses not only do not contradict but positively affirm this spirit of modernism, the spirit of enquiry and expansion. I may possibly be taken for a man who does not know what he says. The ashrams and spirituality seem to be associated with antiqueness and middle-ageism and religion is regarded as contradictory to science but the facts are otherwise. If we form an opinion about things without understanding them we became guilty of what may be an as unscientific approach to life, an approach which cannot be tolerated by the temper of today. I am sure of the soundness of the views and have ventured to state these because the masters of Shaiva Philosophy, one and all, tell us that life is purposeful only if it is devoted to the investigation and enquiry of truth. Truth dawns with the development of awareness. Once an individual feels absolutely free he is a universal being; he is Shiva – he is all Beauty, all Knowledge all Truth; he is Ishwara. Be it Shiva-Sutras; *Pratyabhijna, Tantraloka* or *Shiva Drishti,* you can understand some general principles of Shaivism (golden principles) even if you are a silent listener like me because the master explains things with a clarity which does not come from scholarship but from real experience. His exposition of the masters is a bumper harvest of rich spiritual experience. The sheaves that I have gleaned from it form a meager stock (so meagre that I am ashamed to speak of it) but I regard it as a rich possession.

**1.** Reality is one and supreme and universal. Call it Supreme Cause or supreme consciousness. Call it by any name. It pulsates the universe. Everything emanates from it and everything dissolves in it. It is the life, the motive power of all that has been, all that is, and all that will be there. It is the motive power of the individual mind too.

Here an idea crosses my mind which might appear queer but I would like to express it. Ideas that have moved the world, the great ideas of great men of science, the idea of authors and all the ideas of discoverers are ascribed to individual minds by common agreement. We speak of Newton's theories and Pasteur's discoveries and Tagore's ideas but could we not as well say that they have generated from One mind because the highest common factor among all these greatmen is Mind and could we not call it the Universal Mind, or could we not put it like this: that Universal mind has flowered into individual minds in the past and that this process continuous. To me the Shaiva view of Reality becomes explainable in this way.

2. All life, animate and inanimate, emanates from this Supreme Cause. As the cause is real, the entire objective experience is real. The world of objective experience is not to be dismissal as an illusion.

The theory of Maya finds an important place in Indian spiritual thought. Its value as a

theory is substantial but it cannot perhaps become acceptable if it is interpreted on incorrect lines. The foreigners have especially found it difficult of appreciation. The view of the Shaiva masters that the world is real should clear the mists and throw new light on the spiritual view of life. Whatever material advancement we witness today has emanated from the Universal mind – when we think like this can we then find any conflict between science and spirituality?

**3.** Mind is a very powerful entity but it is not absolutely dependable because delusions and limitations also arise from it (what mind declares infallible today, it regards as fallible tomorrow. The history of scientific invention is a proof in point) It has different aspects of functioning – it can be ego, feeling, intellect consciousness. The same mind can lead to awareness provided that it is not suppressed but made into a friend, provided that its great energy is directed God-wise. This can be done by observing its functioning effortlessly. By this process one can enter into the sphere which is beyond it and which is the realm of the spirit and which can be viewed with the eyes of experience (call it realm or sphere on anything but mental labels will not do simply). Knowledge, logic and disputation are of the mind and not beyond mind. These may lead to the gateway of the spirit but these cannot open it. Only God's grace will open this gate!

4. Once mind is zeroed, one experiences peace–there is no ruffle in the still water of a lake. To the Buddhist philosopher this achievement is supreme, this Shunya (शून्य) this voidnes, this beyond-mindedness but the Shaiva philosopher would cross over from this stillness to realization, from this beyond-mindness to supreme consciousness, to the life which sustains even this viodness, this beyond-mindness.

Buddhism, in its long march from Central India to Asia was lured by the divine symphony of Kashmir Shaivism and it let itself be enriched by the fruits of knowledge and experience which the masters had reaped for the benefit of mankind. It assimilated some of the principles and agreed to introduce the Shaiva view into its philosophy. The story is fascinating—it would need more space than can be available here.

5. Reality is universal pulsation – Samvit Spanda (संवित् स्पन्द). It is an eternal Movement. It flows perennially. The source includes the flow and the movement of Universal energy.

A thorough discussion of mind, matter and energy would lead to the acceptation of this view. This discussion would be ever so fruitful and interesting in view of the amazing store of facts available to modern thinkers.

What has been stated above should suffice to show that Kashmir Shaivism is Universal. It provides the steps of logic and reason by means of which one can move upwards, higher and higher and higher and still higher till one is elevated into a Vastness which is all absorbing, all peaceful, all meaningful and all beautiful.

**Santoṣa means contentment, real satisfaction. It is the opposite of greed, the extraordinary desire and craving for more and more. You should be satisfied with whatever you have. You must take whatever little you possess as a gift from the Lord. You must accept that gift with pleasure. The Lord knows what to give, how much should be given, and how to give it. He is the great distributor of all that we possess.** — *Swami Lakshman Joo*

# The Absolute in Kashmir Pratyabhijña Philosophy

**– Ved Kumari Ghai,** Jammu –

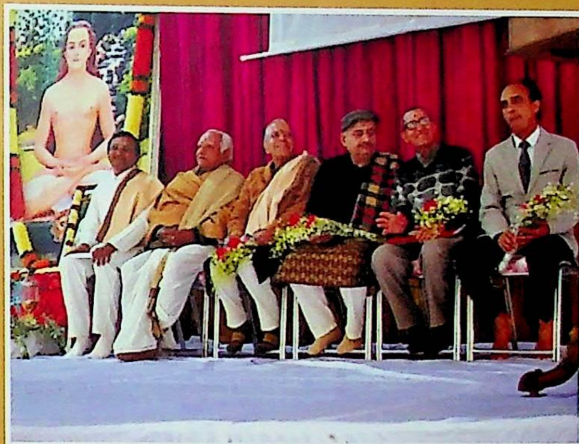
**Kashmir Śaivism** with its monistic philosophy has a very important place in the history of Indian philosophy. Although worship of Śiva goes back to the Vedas, the revival of Kashmir Śaiva system took place in the 8th century with the revelation of *Śivasūtra* to Vasugupta. This philosophy also known as Trika, spanda and *Pratyabhijña* was transmitted ahead through a line of disciples till it reached Abhinavagupta who wrote *Pratyabhijña vimarśiṇi* and *Pratyabhijña vivṛti vimarśiṇī*. His pupil *Kṣemarāja* wrote *Śivasūtra vimarśiṇī*, *Pratyabhijña hṛdayam* and various other works which have been explained by the modern saint of twentieth century Swami Lakshman Joo ji. *Pratyabhijña* means recognition of the individual soul as the universal soul. *Pratyabhijña* philosophy presents the earlier monistic thoughts of Indian tradition into a systematic and well developed absolutism.

According to this philosophy, Śiva – the supreme energy is omnipotent, Omniscient, Absolute, Eternal and Independent. With his power of independence, he manifests the whole universe which is also, His poem and not different from him.[1] *Svatantrā Citi* is *śakti* which is not different from Śiva. The absolute i.e. Śiva exercising his divine freedom (स्वातन्त्र्य) imposes upon himself limitation (संकोच) and as such is named *Puruṣa* as individual soul. Though *Māyā* with its five coverings कला, विद्या, राग, काल व नियति, the individual soul feels itself to be limited.[2] *Kalā* limits Śiva's omnipotence the power to do all actions into the power to perform limited actions. *Vidyā* limits Śiva's omniscience, the power to know everything into the power to know limited things. *Rāga* limits Śiva's perfection or complete satisfaction into attachment for body and other things of enjoyment. *Kāla* limits Śiva's eternity into temporal order. Thus to the individual soul, the things appear to exist in past, present and future Niyati limits Parama Śiva's Free will into the regulation of specific effects with specific causes. Thus Parama Śiva manifests himself as the Universe comprised of thirty six *tattvas* or levels of creation. In his manifestation as individual soul i.e. *Puruṣa* and other *tattvas*, Parama Śiva is *Viśvamaya* in which form he pervades the whole universe as the imment reality but at the same time the is *viśvottīrṇa*, the transcendent being in which form he transcends all and remains beyond all subjects and objects. His both forms *Viśvamaya* and *Viśvottīrṇa* are not mutually exclusive but are held to be concurrent. As *Viśvamaya* he exists everywhere in different forms when we look at him from the point of view of world, and as *Viśvottīrṇa* he is the transcendent being the embodiment of fullness. Just as in a mirror the numerous reflections are essentially non-

1. चितिः स्वतन्त्रा विश्वसिद्धिहेतुः। प्रत्यभिज्ञाहृदय।
2. मायापरिग्रहवशाद्वोधो मलिनः प्रभान् पशुर्मवति।
काल कलानियतिवशाद् रागविद्यावशेन संवंद्धः।। परमार्थसार 16
माता स मेयः सन्कालादिकपद्यकवेष्टितः। ई.प्र.वि. 3.1.9

# Siva Sutras Workshop at – Palampur













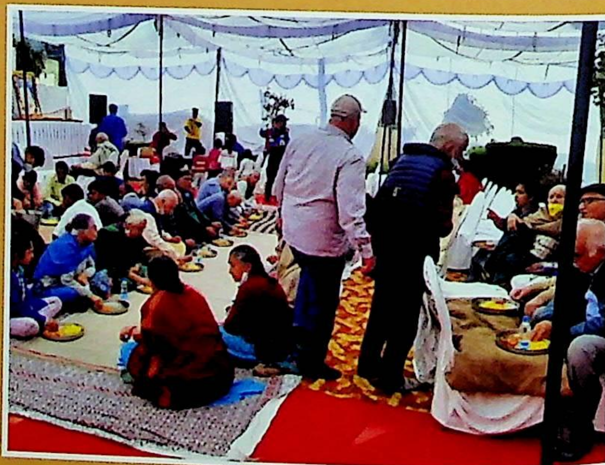
# Kashmir Shaiva Institute-Inauguration









different from it though they appear to be different from it and they do not lessen the shine of the mirror. Similarly Parama Śiva remains the absolute. The difference, however, between a mirror and Śiva free will is that in the case of former, the reflections are caused by external objects which have their being independently of it and that it is not self aware: in the case of the latter, the subjects and objects which shine in it are the manifestations of Śiva himself as the free will and he is aware of himself.

Parama Śiva called by various names as Parameśvara (Supreme Lord), *Maheśvara* (Great Lord), *Parāsamvit* (Supreme Experiencing Principle), *Caitanya* (Universal consciousness), *Ataman* (Universal soul) does not forsake his form as supreme Lord though exercising his power of divine freedom, he assumes different roles of limited subjects, objects and the means for their enjoyment. Parama Śiva is *Prakaśamaya* and *Vimarśamaya*, self shining and self conscious. *Prakaśa* is knowledge and *Vimarśa* is action – the presupposition of all experiences. Brahma of Advaita Vedanta is also self shining (*Cinmaya*) but is without self consciousness and freedom to act. The assertion *Brahma Satyam Jaganmithyā* of *Advaita Vedānta* is totally different from the Śaiva concept of universe also as the immanent reality. Considering the universe as imminent reality and the presence of knowledge, action and freedom in the individual though in limited form is a very practical approach of Kashmir Śaivism which leads to discipline and responsible behavior in the society. A person who knows but cannot take action on a person who does not know but takes action unknowingly cannot be responsible and useful for the society. He who knows and is free to act can be responsible and can achieve good things. According to Abhinavagupta, liberation is nothing but the awareness of one's true nature. Through apprehension of its true nature as *Atman* – Absolute consciousness, the individual performs several roles in this world knowingly and his actions are based on his knowledge and free will.

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एवमात्मानमेतस्य सम्यग्ज्ञानक्रिये तथा।
जानन्यथेप्सितान्पश्यन्जानाति करोति च।। ई.प्र. 4.1.15

**"It is your duty not only to maintain a strict vegetarian life style but also to loudly oppose the killing of animals and taking of meat. You must communicate my message and this truth to everyone who is near and dear to you, to all your relatives, mothers and fathers sons and daughters."**

**— Swami Lakshman Joo**

# The Doctrines of Spanda

– Late Vish Nath Jotshi (Bhat) –

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**Shaiva Darshan** or shaiva system of philosophy in general is known as shaiva Agama. The non-dual Shaiva system of Kashmir is known as Trika Shastra, which expounds the fundamental principles of reality besides, lays down certain principles, rules and definitely certain norms of conduct to be observed. Trika Shastra is triad - a. *Shiva* (Static aspect), b. *Shakti* (dynamic aspect), 2. *Narah* (the bound soul).

The literature of Shaiva or Trika system may be categorized into three – a. Agma Shastra, b. Spanda Shastra, c. Pratybhijna Shastra.

*Agama Shastra* is revelation handed down from teacher to pupil. Among other scriptures Siva Sutra comes under this category.

*Spanda Shastra* or Spanda Karika. These elaborate the principles of Siva Sutra in verses.

*Pratyabhijna Shastra:* This interprets the main doctrines of the system, reasoning and arguments and counter arguments.

Siva Sutra describes three *upayas* or means of Sadhna i.e. 1. *Shambhavopaya*, 2. *Shaktopaya*, 3. *Anavopaya.*

**1. Shambhavopaya** in other words is known as Iccha Shakti. "I am not different from supreme principle" has to be experienced. – M.V. Tantra Chapter II, verse 23

अकिंचित चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
जायते यः समावेशः शाम्भवोऽसावुदीरितः ।।

Absorption in Shiva consciousness comes to one whose mind has become free from thought as a result of an awakening by Guru or through an intense spontaneous awakening.

**2. Shaktapaya or** Jnana upaya is the process by which the mind and intellect completely merge into the inner self. – M.V. Tantra Chapter II, verse 22.

उच्चार रहितं वस्तु चेतसैव विचिन्तयन् ।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते ।।

When a seeker becomes totally absorbed in the true principle, which is beyond both subtle and articulated speech, that oneness is called *Shaktasamavesha.*

**3. Anavopaya** is called kriya upaya. Malini Vijaya describes Anavopaya as – M.V. Tantra Chapter II, verse 21

उच्चार करण ध्यान वर्णस्थान प्रकल्पनैः ।
यो भवेतु समावेशः सम्यगाणव उच्यते ।।

In *Anavopaya* the perfect absorption into the essential divine self is achieved through methods known as *ucchara, karana, dhyana, varna* and *sthana kalpana.*

*Tryambaka* or *Tryambakaditya* was a disciple of saga *Durvasa.* The fifteenth disciple in the *Tryambaka* line married a Brahmin girl and his son *Sangamaditya* came to Kashmir and settled here. Somananda appeared in the fourth generation from Sangamaditya. Somananda's grand disciple Rama Kantha flourished in the middle of 9th century (Awantivrman rule).

Somananda composed a philosophical treatise on Shaivism – Shiva Drishti. This is the first philosophical treatise available on Kashmir Shaivism. Utpaladeva – the disciple of Somananda composed many works, most important of which is the Ishwara Pratyabhijna.

Laxman Gupt was the chief disciple of Utpaladeva and his grand disciple was Abhinavagupta in whose hands the school of philosophy has attained completion. He flourished in the 10th and 11th century of Christian era.

Kshemraja – a disciple of Abhinava Gupta composed many books, among them commentaries on the – Shiva Sutra (Vimarshini), Spandakarika (Nirnaya and Sandoha) Vijnana Bhairava etc. are worth mentioning.

Vasugupta was a sage in the school of Tryambakas who discovered the Sutras of Shiva and taught these to his disciple Bhatta Kallata who flourished in the time of Awantiverman (9th century AD).

Bhatta Kallata* composed a fine work Spandkarika. Spandkarika is a commentary on the Shiva Sutras through medium of verses. This work of fifty verses expresses the secrets of theory and practice of Shaivism as taught by Siva Sutras. Abhinavagupta as authority has quoted both the Sutras and the Karikas at so many places. There are following several commentaries available on the Sutras and the Karikas –

a. Rama Kantha who was disciple of Utpaladeva is the author of Spanda Vivriti – a commentary on Karikas.
b. Short commentary named Vivriti composed by Battakallata.
c. Utpalla Vaishnava wrote commentary on the Karikas named Pradipika.
d. Bhatta Baskara explained Shiva Sutras in his Shiva Sutra – Vartikam.
e. Vardhraja composed book of Vartikas on Siva Sutra.

Shiva Sutras are the basic treatise of Kashmir Shaivism. The principles explained in these verses of Spandakarika are based on the experience of Yogis and on the Agama Shastras (divinely revealed). Spanda Karika is divided into three chapters:

a. Svarupa Spanda stresses Nimilana Samadhi (introvertive meditation). It explains the nature of supreme principle and describes how limitations have concealed our nature.
b. Sahaja Vidhyodhaya stressed Unmilana Samadhi (extrovertive meditation). It explain how to discriminate between that which is external and that which is not, how to remain awake to self at all times and how to attain the knowledge of ones own self.
c. Vibhuti Spanda describes supernormal powers by the realization of Spanda. It describes the glory of Siva and the true awareness of Him.

The following words are synonyms for Spanda or movement : -

*Sphota* = explosion, *Spharana* = throb, *Chalana* = motion, *Kampana* = trembling, *Udhaya* = arising, *Unmesha* = expansion, *Abhasana* = reflection, *Nishyanda* = flux and *Unmilana* = unfolding and vibration etc. Vibration i.e. Spanda is that motionless motion which is present when we think or when we look at an object. It exists as a reflection inside us (on the screen of our consciousness) and when we shift our attention to other objects there is a small interval between the two thoughts (or these two reflections).

To elucidate it more explicitly, man attains knowledge through the sensations received by his sense organs. The mind is a blank sheet on which the sensations leave their impressions. Thus the matter of knowledge comes from outside the mind. Mind makes concepts or ideas on the basis of sensations received by it. There is another force, which motivates the senses and gives them the power to work. This conscious force in its introverted aspect is called Spanda principle – i.e. the inspiration coming from contact with the strength of the self. Through this contact with the supreme principle – the senses obtain the ability of carry out their work. It is this contact with supreme power which is termed Spanda

*On the authorship of the Spanda Kārikās, Swami Lakskmanjoo has said the following:
"Some teachers think that the "Spanda Kārikās" were not composed by Vasuguptanātha but rather by his disciple Kallaṭa. This theory, however, is absolutely incorrect." See: Kashmir Shaivism, the Secret Supreme, fn 5, page 135.-- Editor's note.

Shakti in our mundane experience. Spanda shakti is also the grace bestowing power in Gurus who bestow *Shaktipat* – through the touch, look or will of such Gurus.

न शिवा शक्तिरहितो न शक्ति शिव वर्जिता ।
उभयोरस्ति तादात्म्यं वह्नि दाहकयोरिव ।।

That Spanda Shakti is not different from Shiva, because Shiva is not different from Shakti. Both Shiva and Shakti refer to the same reality, just as fire and heat are not two different things.

सा स्फरता महासत्ता

This vibrating shakti is the supreme reality.

It gives birth to every visible object that exists in the world. In addition, through imagination it even brings into being objects, which do not exist at all from the standpoint of direct perception, e.g. Akashpushp or horns on a hare etc. These are all figments of imagination. Spanda Shakti gives limitation of time, space and form. It itself is not limited. In brief all the objects of the universe are forms of Spanda Shakti.

The nature of Spanda is the mere readiness of the Supreme Lord who is totality of consciousness to manifest, as the outer universe by His own will uses His independent sovereign Shakti. The nature of His Spanda is nothing but pure – I – consciousness. With the same Spanda He also dissolves the universe. Spanda is the first throb, which takes place when Shakti expands. It is also defined as the five actions of Shiva. Creation = Shrishthi, Sustenance = Sithiti.

Dissolution = Sahar, Concealment = Pidhan and bestowal of grace = Anugrah.

A period of rest occurs in Spanda when the inner I consciousness is in undifferentiated form. Spanda Karika Chapter I verse 5.

न दुखं न सुखं यत्र न ग्राह्यं ग्राहकं न च ।
न चास्ति मूढभावोऽपि तदस्ति परमार्थतः ।।

Wherein neither pain nor pleasure, nor object nor subject exist, nor wherein does insentience exist – that in the highest sense is that spanda principle. It also occurs when the universe has manifested outwardly and when the universe is contemplated as 'Idam'. Only Spanda shakti has the freedom and infinite power.

Spanda Karika Chapter I verse I

यस्योन्मेष निमेषाभ्यां जगतः प्रलयोदयौ ।
तं शक्ति चक्र विभव प्रभवं शंकरं स्तुमः ।।

We bow to that Siva who is fountainhead of all glory manifests in the Shakti Cakra and at whose opening of the eye and closing of the eye the world is created and dissolved.

Ordinarily Spanda is nothing but the predominant active aspect of Vimarsha Shakti, the dynamic creative power that co-exists with Prakasha – the static aspect of Parm shiva.

The expansion of Spanda Shakti takes two forms – general and specific and therefore it has two names - Samanya (सामान्यः), Spanda and Visheshah (विशेषः) Spanda. In its general form it is unity in diversity. In its specific form it is diversity in unity. The general form of spanda shakti is the immanent subtle consciousness or Prana, which pervades all objects of the universe. In its specific form, duality predominates and Spanda Shakti turns into many unique names, forms and objects of experience.

The Spanda Shakti i.e. power of spanda flows inwards and outwards simultaneously. This power, throbs continuously without break. Scientists also believe that there was initially an explosion or pulsation when world began. Even today its vestiges are known as background radiation in Astrophysics. This vibrating power – scientists recognize is constantly throbbing in the universe and will continue to pulsate externally. The world exist within us in a seed form. It is Spanda, which manifests it outwardly.

Malini – Vijaya Tantra (3/5) also says:

या सा शक्तिर्जगद्धात कथिता समवायिनी ।
इच्छा तत्वं तस्य सा देवी सिसृक्षो प्रतिपद्यते ।।

When God's independent Shakti, which is inseparable from Him, is ready to flow out into the forms of the universe, She first takes the form of 'Iccha'.

The Rigveda states that before the moment of creation, the Lord said, "एकोऽहं बहुस्याम". I am alone

let me be many. As that Iccha Shakti unfolds, it manifests as Jnana Shakti and Kriya shakti.

Shakti continuously unfolds in order to create objects (प्रमेय) and branches out the infinite form. She expands to form the multiplicity of the universe from Siva to earth. Shakti through power of knowledge, flow through three paths Varna, Mantra, Pada and through power of action, she flows through the other paths of Kala, Tattva and Bhuvana. This way she assumes the form of outer universe.

It has here to be noted that the expansion of entire universe of sound takes place in form of first three and the universe of matter in the form of latter three paths. Both of these come into existence through Spanda.

Through the power of Spanda, an ignorant person is driven to perform actions. Even if he has spiritual longing because of the influence of Spanda, he does not notice it. From one vibration, another arises. Bindu (light), Nada (sound), Rupa (form), Rasa (taste) and so on arise from Spanda. Spanda Karika Chapter III verse 9

एकः चिन्ता प्रसक्तस्य यतः स्यादपरोदयः।
उन्मेष सा तु विज्ञेयः स्वयं तमुपलक्षयेत्।।

The experience, which arises within us when we move from one thought and feeling to another, is called *Unmesha*. One should know it by looking within.

In reality the essence of knowledge takes three forms. In pain and pleasure it is dual, in experience and memories it is both dual and non dual and in the awareness of ones own self it is non-dual. It becomes manifold according to a person's individual Spanda, or vibration. Because of the glory of Spanda Shakti every thing appears to be different according to its qualities, actions, shape, activities and changes.

The affect or the world of experienced objects (प्रमीया) exists in an undifferentiated form with Shiva who is the cause. Thus Siva is the substratum of awareness, which is of the nature of Spanda. Through Him the world manifests outwardly. Nothing can veil the true essence of the Supreme Reality. Vijnanbhairav verse 14.

दिककाल कलनान्मुक्त दशोद्देश विशेषणी।
व्यपेदेष्टं अशक्या सावकथ्या परमार्थतः।।

He is beyond limitation of direction, time and objects. He is beyond limitation of distance, both near and far, because he cannot be subject of either, subtle or articulated speech. He is indescribable and can be experienced from within. Shiv Sutra Chapter I Sutra 17

वितर्क आत्मज्ञानम्

"Unwavering awareness (that I am Siva) constitutes the knowledge of self" this is called the state of Bhairavi, which is free from the meshes of thought and affliction of doubt. This universe exists in an undifferentiated form as an object of knowledge within Spanda Shakti. Truly the world is the divine play of God's Supreme Bliss.

To sum up all this, it is heartening that Guru Dev Ishwarsaroop Swami Laxman Joo by his divine grace has bestowed upon us an occasion to meet today to exchange whatever little we know of this great, unique, non-dual Shaive Philosophy.

The discussion of Shaivism always brings joy. By granting the knowledge of the self, Shaivism destroys ignorance. It takes one across the ocean of the world in the boat of equality.

To quote Ishwar Swaroop: -

Page 27 (Lectures on practice and discipline in Kashmir Shaivism)

यामवस्थां समालम्ब्ध यदयं मम वक्ष्यति।
तदवश्यं करिष्येऽहमिति संकल्प तिष्टति।।
तामाश्रित्योर्ध्व मार्गेण सोम सूर्यावुभावपि।
सौषुप्त पदवन्मूढः प्रबुद्धः स्यादनावृतः।।

When the Yogi confirms internally that he will do whatever the state of God consciousness wills and when he takes hold of Spanda Tattva, his breath enters the central vein and arises again in the Urdhva marga as Kundalini and here he must remain alert and aware, otherwise he will enter the state of sleep.

Iti Shivam.

# Worship of Svacchanda Bhairava with Aghora Mahamantra

**– Advaitavadini Kaul –**



Acarya Kṣemarāja in his commentary on the Svacchanda Bhairva Tantra makes an interesting statement at the beginning of the 13th chapter in which he says that the Svacchanda Tantra illustrates twenty-two different forms of *sakala* Svacchanda Bhairava for various rituals. The twenty-third, he further states, is the only single one, i.e., *niṣkala*, being the underlying essence of the other twenty-two *sakala* forms. The symbolic interpretation of the image of Svacchanda Bhairava as depicted in miniature paintings[1] (ref. plate-I) is solely based on the Tantra. This reflects the uniqueness of the traditional practice of the worship of this deity with the secret *mahāmantra*[2] containing thirty-two *akṣaras*. The *Aghora mahamantra* goes as:

> ऊँ अघोरेभ्यो' थघोरेभ्योघोरघोरतरीभ्यश्च ।
> सर्वतःशर्वसर्वेभ्योनमस्तेरुद्ररूपेभ्यः ।।
> *om aghorebhyo 'tha ghorebhyo ghoraghoratarībhyaśca/*
> *sarvataḥ śarvasarvebhyo namaste rudrarūpebhyaḥ //**

"Om, praise be to the forms of Rudra, Sarva, Śarva, pervaded by (the powers in the form of) Aghorā, Ghorā and Ghoraghoratara."

In this *mahāmantra* the three powers named Aghora, Ghora, and Ghoraghoratara are the three *śaktis* of Parama Śiva known as Parā, Parāparā, and Aparā. As explained by Svami Lashmanjoo Mahārāja, there are endless *śaktis* which can be

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1. The dhyana paintings of Svacchanda Bhairava Siva have been very popular in Kashmiri Pandit families in Kashmir.
2. The origin of the mantra can be traced in the Samhitās: see *Maitrāyani Samhitā* 2.9.10, 130.1; *Taittirīya Āraṇyaka* 10.45.1; *Mahānārāyaṇopaniṣad* 17.3; *Mānava Śrauta Sūtra* 11.7. *Nārāyaṇopaniṣad* 19 in *Iśādyaṣṭottaraśatopaniṣaḍ* (p.142) has the following reading:

   अघोरेभ्यो 'थघोरेभ्योघोरघोरतरेभ्यः ।
   सर्वेभ्यःसर्वशर्वेभ्योनमस्तेअस्तुभद्ररूपेभ्यः ।।
   *aghorebhyo 'tha ghorebhyo ghoraghoratarībhyaḥ /*
   *sarvebhyaḥ sarvaśarvebhyo namaste astu bhadrarūpebhyaḥ //*

* In 1980 Svami Lakshman Joo corrected the word as 'Ghoratari' which is followed traditionally while reciting this important mahamantra.

categorised under the three categories. The Aghora *śaktis*, also known as Parā *śaktis*, are the messengers of Para Bhairava. Through the support of these *śaktis*, a *sādhaka* succeeds in achieving his goal. The Ghora *śaktis*, which are known as Parāparā *śaktis*, are at an intermediary position. These *śaktis* stop the *sādhaka* from reaching the *aghora/para* state. However, on the other hand by stopping, the *sādhaka* is also saved from his decent to lower states. The Aparā *śaktis*, also known as the Ghoraghoratara *śaktis*, are dreadful. Through them, individuals are drawn towards the materialism of this world that take them away from the path of *sādhanā*.

The Svacchanda Tantra refers to the *mahāmantra* as containing thirty-two *akṣaras*, and these *akṣaras* are described by Kṣemarāja as the lord incarnate with multiple forms and limbs.[3] There is a very important *stotra* known as the Bahurūpagarbhastotra.[4] In the verses of this *stotra*, the thirty-two seed letters are secretly concealed. The *stotra* actually contains thirty-four verses. The first verse starts with *Om*, symbolising the supreme truth that holds all *tattvas* within. The last verse, which starts with the *akṣara* '*a*', it represents the *visargaḥ* (:) of the *mūlamantra*, symbolising *anuttaradhāma* in which Śiva and Śakti are present together (*samarasībhāva*). Each of the other thirty-two verses starts with a *bīja akṣara* of the *mahāmantra*. This *stotra*, according to the Śaiva tradition of Kashmir, is recited at the beginning and at the conclusion of each ritual observation for removing inauspicious effects and also for the fulfilment of worldly objectives. Yet, for a Śaiva *sādhaka* the *stotra* contains secret and deep meaning. There has been a system of reciting this *stotra* for नित्य (daily), नैमित्तिक (occasional), and काम्य (specific) worship along with introductory verses from the Svacchanda Tantra in dialogue form between Śiva and Devī. This is followed by *saṅkalpa* (mental resolve), *viniyoga* (application), *nyāsa* including *kara nyāsa* and *aṅga nyāsa* (imposition of energies), and *dhyāna ślokas* (of the attributes of Svacchanda Bhairava). Then *prāṇāyāma* with the Gāyatrī of the Svacchanda Bhairava mantra is performed. This is followed by the *japa* (108 times) of the Aghora *mahāmantra*. Then the *dhyāna* mantras (of the form of Svacchanda Bhairava) are to be recited. Finally, the recitation of the *Bahurūpagarbhastotra* is performed, and at the end the *phalaśruti* is recited. Thus, is the systematic worship with this *stotra* performed.

The *dhyāna* mantras of the form of Svacchanda Bhairava include descriptions of the form of Devī Aghoreśvarī also. However, the following verses are significant in noticing the characteristic features of the Devī:

यासापूर्वमयाख्याताअघोरीशक्तिरुत्तमा।।
भैरवंपूजयित्वातुतस्योत्सङ्गेतुतंन्यसेत् ।
यादृशंभैरवंरूपंभैरव्यास्तादृगेवहि।।
ईषत्करालवदनांगम्भीरविपुलस्वनां।
प्रसन्नास्यांसदाध्यायेद्भैरवींविस्मितेक्षणाम्।।

*yā sā pūrvammayākhyātā aghorī śaktiruttamā//*
*bhairavam pūjayitvā tu tasyotsaṅge tu tam nyaset/*
*yādṛśam bhairavam rūpam bhairavyāstādṛgeva hi//*
*īṣatkarālavadanām gambhīravipulasvanām/*
*prasannāsyām sadā dhyāyedbhairavīmvismitekṣaṇām //*[5]

3. ref. commentary on Svacchanda Tantra1.60-63.
4. There are twenty-seven manuscripts of the Bahurūpagarbhastotra available in the manuscript collection of the Oriental Research Library of J&K State. All are in Śāradā script except one, Ms. no.998, which is in Devanāgri script.

"As already described, (says Mahādeva,) Aghorā the Supreme Śakti should be visualized after worshipping (Svacchanda) Bhairava in his lap. Her form is undoubtedly the same as that of Bhairava.[6] (However,) a *sādhaka* should also contemplate her face as slightly dreadful (due to its devouring of the sheaths), as making deep and profound sounds (due to her dynamic nature), as bright (due to her eagerness for compassion like that of Bhairava), (and therefore) with eyes bright and full of wonder (for her entrance into *bhairava mudrā*)."

Svacchanda Bhairava has been integrated into the earliest teachings of the Kubjikā Tantras.[7] Here Kubjikā is the Ādi Devatā (first deity) and Bhairava the Ādi Nātha (first teacher) prevalent in Nepal. The Kubjikāmata Tantra dedicates two chapters to Bhairava as Aghora. Śikhā Svacchanda is Kubjikā's *śikhā* (top knot), described as the second of her six limbs. In the later tradition, the Bhairava is referred to as Navātmābhairava (derived from nine seed-syllables) common with Svacchanda Bhairava. Kubjikā is addressed in her *vidyā* as Aghoramukhī. The growing influence of Svacchanda is evident in the following reference from one of the late Kubjikā Tantras, viz. *Ambāmatasamhita* (20.30):

वामदक्षिणसिद्धान्तेनित्यातन्त्रेचयामले ।
अन्वयेचस्वतन्त्रेचस्वच्छन्दंतन्त्रनायकम् ।।

*vāmadakṣiṇasiddhānte nityātantre ca yāmale/*
*anvaye ca svatantre ca svacchandam tantranāyakam//*

"Among (the Tantras of) the left, right, Siddhānta, Nityātantra, Yāmala, and the independent (Kaula) traditions, the *Svacchanda* (Tantra) is the leader of the Tantras."

5. Svacchanda Tantra2.114cd-116.

6. Bhairava's form has been described in Svacchanda Tantra 2.88-97.

7. For details, see *Manthānabhairavatantram: Kumārikākhaṇḍaḥ* (*The Section concerning the Virgin Goddess of the Tantra of the Churning Bhairava*), edited & translated by Dyczkowski, Mark S.G., Vols. I-XIV,New Delhi: Indira Gandhi National Centre for the Arts, 2009.Intr.vol.II, pp. 49-63.

**"There is a trick in how you find out the reality of Lord Shiva everywhere. Just remember Him while struggling in your office or doing your work there. Remember Him when you are busy yourself in taking a delicious dish. He will be with you. If you go and witness a motion picture and you are enjoying it, then Lord Shiva will be sitting by your side. He will relate to you what the meaning of the picture is. You will only think that he is somebody who has come to see the picture. So, inside and outside, Lord Shiva will be your side always.**

**— Swami Lakshman Joo**

# Swami ji in "Festival of Devotion & Praise"

## (A commentary on Shivastoravali by Utapladeva)

## (Chapter 7  Verses 1,2,3)

When you are not successful in un-minding your mind, recite these [following] two or three ślokas and your mind will get focused on that point peacefully. You want to break that un-peaceful atmosphere in your mind. That is the aim of this stotra.

त्वय्यानन्दसरस्वति समरसतामेत्य नाथ मम चेतः।
परिहरतु सकृदियन्तं भेदाधीनं महानर्थम्।।1।।

*tvayyānandasarasvati samarasatāmetya nātha mama cetaḥ/*

*pariharatu sakṛdiyantaṁ bhedādhīnaṁ mahānartham //1//*

एतन्मम न त्विदमिति रागद्वेषादिनिगडदृढमूले।
नाथ भवन्मयतैक्य–प्रत्ययपरशुः पतत्वन्तः।।2।।

*etanmama na tvidamiti rāgadveṣādinigaḍadṛḍhamūle/*

*nātha bhavanmayataikya-pratyayaparaśuḥ patatvantaḥ//2//*

गलतु विकल्पकलङ्कावली समुल्लसतु हृदि निरर्गलता।
भगवन्नानन्दरस–प्लुतास्तु मे चिन्मयी मूर्तिः।।3।।

*galatu vikalpakalaṅkāvalī samullasatu hṛdi nirargalatā/*

*bhagavannānandarasa-plutāstu me cinmayī mūrtiḥ//3//*

# Swami ji in "Festival of Devotion & Praise"

## (A commentary on Shivastoravali by Utapladeva)

## (Chapter 6 Verse 7)

विलीयमानास्त्वय्येव व्योम्नि मेघलवा इव।

भावा वीभन्तु मे शश्वत्क्रमनैर्मल्यगामिन ।।7।।

*vilīyamānāstvayyeva vyommi meghalavā iva /*

*bhāvā vībhantu me śaśvatkramanairmalyagāminaḥ //7//*

Let me feel this objective world, this universe of objectivity, as it is lying in the ether of Your God consciousness; in the ether of Your consciousness, just like clouds. As clouds . . . as there are heaps of clouds in the sky, in the same way, let me feel this universal world as masses of clouds in the sky of God consciousness, in the sky of God consciousness.

In which action?

*Vilīyamānā*, just as clouds fade by and by–by and by they fade and there is only blue sky afterwards–afterwards there remains only blue sky and clouds are felt no more existing, in the same way, this universe would appear to me. *Bhāvā vibhāntu me śaśvat krama nairmalya gāminaḥ*, and [this objective world] will become purified and become one with Thee in the end. Let me feel that way.

# शिवाद्वय - सिद्धांत में आनंदमीमांसा का स्वरूप

– प्रो.(डॉ.) रमाकान्त अंगिरस –

मनुष्य के दुख और सुख की प्रतीतियां सर्व सामान्यजन में समान होने पर भी सहृदय लोगों में उनके अनुभव को विशेष सघनता या गहनता के स्तर पर आंका जाता रहा है। दुख की प्रतीति जब व्यक्तिनिष्ठता की मेंड को तोड़कर स्वतःस्फूर्ति सरिता का रूप धारण करती है तो वह करुणा का रूप धारण कर लेती है। सुख की प्रतीति आत्म के सुखोभोग से बाहर आकर जब चेतना का स्वतःस्फूति रूप धारण करती है तो वह आनंदरूपता को ग्रहण कर लेती है। महाकवियों की वाणी में करुणा का पर्यवसान आनंद में और आनंद का सामरस्य करुणा में होता देखकर हमें माहेश्वरों और वैष्णवों की कलाकृतियों का आस्वादन करने में एक अचिन्तय आनंद का अनुभव उठता है। यह सामरस्य राधा–माधव का हो या उमा–महेश्वर का। संपूर्ण विश्व में यह व्याप्त होकर अपने–अपने पात्रों की क्षमता के अनुसार कहीं लघु रूप में तो कहीं विशदरूप में सर्वत्र झिलमिला रहा है।

शैवों के आनन्दवाद की बात करने से पूर्व पीठिका के रूप में भारतवर्ष की निगम और आगम की परम्परा के संबंधों का आकलन करना अनिवार्य इस लिए हो जाता है क्योंकि संहिताओं के मंत्रों के रस के उद्‌गम के रूप में आनन्द की ही चर्चा की गई है। वैदिक मधु तो है ही मोदमय या आनन्दमय। उपनिषत् साहित्य में विशेष कर बृहदारण्यक और तैत्तिरीय उपनिषदों में आनन्द के विभिन्न स्तरों का निरूपण किया गया है। मनुष्य–योनि, गन्धर्व योनि और देवयोनियों में व्यापृत आनन्द की मात्राओं का सापेक्ष निरूपण करते हुए आनन्द के निरपेक्ष रूप का उदय उस श्रोत्रिय के हृदय में माना गया है जिसका हृदय कामनाओं से आहत नहीं अथवा जो पूर्णकाम है कामकामी नहीं। परवर्त्ती वेदांत की द्वैती या अद्वैती शाखाओं में उपनिषदों के ही ब्रह्मा के "सच्चिदानंदाद्वय ब्रह्मा" इस स्वरूप लक्षण के मंथन के परिणामस्वरूप अद्वैतदर्शन के भेद उपभेद होते गए। उपनिषदों में वर्णित विविध उपासनाओं का यदि सम्यक् रूप से निरीक्षण किया जाए तो समस्त आगमिक साधनाओं के सूत्र वहां मिल जाएंगे। निगम और आगम को परस्पर विरोधी धाराओं का रूप मानने वाले विद्वानों को वहां निराशा ही हाथ लगेगी। कश्मीर शैवागम दोनों धाराओं में सामंजस्य बिठाने का उपकम करता है। वह लोक परंपरा–प्राप्त ज्ञान के वर्तमान स्वरूप को अनुभव के धरातल पर निगम–दर्शन के प्राचीन स्वरूप के साथ अंवित कर लेता है।

यह अन्विति ही सामरस्य है और यह जो सामरस्य है वही आनंद है। ईश्वराद्वयवादी दर्शन ने इस आनन्द के तत्त्वरूप को लेकर जो व्याख्या दी है उसमें द्वैतवादी विचारधारा के द्वैत को भी अपने अद्वैत में आत्मसात कर लिया और घोषणा कर दी कि समरसत्ता रूप आनंद के उच्छल होने पर द्वैत भी अमृतोपम हो जाता है। क्योंकि द्वैत भी परमशिव की क्रीड़ा की ही अभिव्यंजना है। कलाओं में अनुभव और अभिव्यंजना एक साथ उदय होने से जो तृप्ति आती है वही तो आनंद है। विचारकों के शास्त्रार्थ में जो सार्थकता आती है उसकी अन्विति को शैवदर्शन की सफलता बताते हुए सोमानंद कहते हैं कि शिव ने ही इस नानात्व के जगत को भेद रूप में पूर्वपक्ष के रूप में स्थापित कर अभेद रूप उत्तर पक्ष या सिद्धांत पक्ष के रूप में उसे आत्मसात करके जो समाधान दिया है उसके लिए हम शिव (के इस कौशल) की स्तुति करते हैं–

पूर्वपक्षतया येन विश्वमाभास्य भेदतः  
अभेदोत्तरपक्षान्तं नीयते तं स्तुमःशिवम्।।

कलाकार अपनी कलाओं के आयोजन से आनंद की सृष्टि जो करता है वह वास्तव में शिव की ही अनुकृति करता है। अंतर केवल इतना ही है कि परमशिव को अपनी कलाओं के द्वारा सृष्टि के नानावर्णी रूपों, रसों एवं गंधओं के सर्जन के लिए बाहर से किसी भी प्रकार की सामग्री का उपादान कारण के रूप में या निमित्त कारण के रूप में ग्रहण कराने की आवश्यकता नहीं पड़ती। यही उसका परम स्वातन्त्र्य है। परमशिव के इस स्वातन्त्र्य को किसी अन्य दर्शन ने आविष्कृत नहीं किया। उसका यह क्रिया–स्वातन्त्र्य ही उसकी आनंदशक्ति है। केवल द्वैत

दर्शन से शिवाद्वयदर्शन का जो मौलिक अंतर है वह यही है कि शिवसूत्रकार वसुगुप्त से लेकर सोमानंद, उत्पलाचार्य अभिनवगुप्त एवं क्षेमराज पर्यंत सभी प्रमुख शैवाचार्यों ने प्रकाश और विमर्श का अभेद स्वीकार करके परमशिव के सक्रिय स्वातन्त्र्य की संकल्पना को जन्म दिया है जबकि केवलाद्वैती वेदांत ने परब्रह्म में 'क्रियायाः गंधलेशेऽपि नास्ति' कहकर उसे निष्क्रिय बनाए रखने में ही सार्थकता स्वीकार की।

शिवाद्वय सिद्धांत ने अपने मूल रूप में स्वातन्त्र्य को चित्तशक्तियों के सहज स्पंद के साथ ही अंवित किया। यह स्पंद माया या प्रकृति की विषम या या उठापटक करने वाली क्रिया मात्र का बोध नहीं है अपितु यह चिति का स्वयंसिद्ध आंदोलन है जो शिव के नृत्य का अकृत्रिम छंद है। यह चैतन्य का समावेश है, आनंद है, जिसमें सभी परस्पर विरोधी धर्मों का सामंजस्य बैठ जाता है। सृष्टि में कुछ भी निस्पंद नहीं है। शैवों का कहना है कि यदि परमशिव एकरूप होकर वैसे के वैसे स्थिर होकर रह जाएं तो उनकी महेश्वरता और संविद्रूपता एक सामान्य मिट्टी के घट की जड़ता जैसी हो जाएगी –

अस्थास्यदेकरूपेण वपुषाचेन्महेश्वरः
महेश्वरत्वं संवित्त्वंतदत्यक्षद् घटादिवत्।।

(भास्करी में उद्धृत)

आचार्य अभिनव अपने स्त्रोत अनुत्तराष्टिका के श्लोक 5 में कहते हैं कि शैवशास्त्रों में जिस आनंद का उन्मीलन किया गया है "वह आनंद वांछित धन प्राप्ति के सुख जैसा, मद्यपान के आवेश जैसा या स्त्री–संग के आनंद जैसा नहीं है। हमारे यहां प्रकाश की अवधारणा भी अग्नि, चंद्र या सूर्य के प्रकाश की अवधारणा जैसी नहीं है। हमारे यहां आनंद का अनुभव जन्म जन्मांतर की स्वरूप–विस्मृति के अपरिमित बोझ के दबाव से मुक्त होकर अपनी खोई हुई शिवता की प्रातिभ प्रत्यभिज्ञा 'शिवोऽहम्' में स्थित होना है।" अनुभव निवेदन स्त्रोत में अभिनवगुप्त इस अद्भुत विस्मयकारी आनंद का निरूपण करते हैं –

मंत्रः स प्रतिभाति वर्णरचना यस्मिन्न संलक्ष्यते
मुद्रा सा समुदेति यत्र गलिता कृत्स्ना क्रिया कायिकी
योगः स प्रथते यतः प्रवहणं प्राणस्य संक्षीयते
त्वद्धामाथगमेषुतंत्र सुधियां किं किं न नामाद्भुतम।।

कश्मीर शैवदर्शन में आनंदोपलब्धि को एक अन्य प्रकार से भी निरूपित किया गया है। वहां मानव मात्र के लिए काल की गति से मुक्त होकर अमृत की उपलब्धि के लिए कालातीत शिवता की ओर उन्मुख होने का स्पष्ट संकेत भी मिलता है। इस दृष्टि में जीवन का यथार्थ यह है कि प्रत्येक मानव जाने अनजाने में मरणधर्मा होने के कारण काल के आतंक से सदा ही पीड़ित रहा है। वास्तविक अभय में जीने का आस्वादन वह कर ही नहीं पाता। क्योंकि उसकी सारी जीवन चेतना काल के द्वारा निर्मित है। जागना, सोना, उठना एवं गति–अगति सबकी सब सूर्य की गति रूप काल–बोध से नियंत्रित है। परिणाम उसका मरण है। इस मृत्युलोक यक्ष प्रश्न का उत्तर पाने के लिए उस मनुष्य ने चिरकाल से अमृतानंद, चिदानंद, ब्रह्मानंद, पूर्णानंद आदि के नाम से कुछ लक्ष्य निर्धारित कर रखे हैं। किंतु इस अमृत के आनंद को पाने के लिए सूक्ष्मदर्शी तत्त्ववित् लोगों ने काल से परे चले जाने को कहा है। किसी ने इस पर जाने के उद्योग के लिए ज्ञान–समाधि की अनुशंसा की है तो किसी ने प्रेम और भक्ति के मार्ग से काल के कठिन पाश से बच निकलने की युक्ति सुझाई है। दोनों का दृढ़ विश्वास है कि काल में ही उत्पत्ति, स्थिति और लय को प्राप्त करने वाला जगत ही यह सिद्ध करता है कि काल से बाहर भी कोई अमृत शिवलोक है जहां अमृतेश्वर भैरव अपनी अमृतभैरवी पराशक्ति के साथ नित्य आनंद विहार करते हैं। हमारी इंद्रियों एवं मानसिक संकल्पनाओं में जो बीच–बीच में आनंद की फुहार आती है उसके छींटों को देखकर यह निश्चित अनुमान होता है कि कहीं आनंद का अमृत का, कोई अनंत स्रोत भी है जो कालातीत है, जिसे हमारा सारा काल ग्रस्त अस्तित्व बोध छूने में अक्षम है।

शिवाद्वय दर्शन उसे छूने के लिए ज्ञान और भक्ति के सामरस्य का मार्ग निकालता है। अपने षडंगयोग के निरूपण में "तर्कोयोगांगमुत्तमम्" की घोषणा भी करता है और दीक्षित विचार – प्रक्रिया को अनुसंधान रूप प्रत्यभिज्ञा के पद पर प्रतिष्ठित भी करता है। किंतु भक्त हृदय की आकुलता उस अनुसंधान में तीव्रतितीव्र शक्तिपात की पात्रता प्रदान कर उस प्रत्यभिज्ञा को अलौकिक साक्षात्कार की और अग्रसर करती जाती है। 'स्तवचिन्तामणि' में भट्टनारायण शिवोन्मुखी इसी व्याकुलता की चाह को ही संपूर्ण जीवन की सार्थकता समझते हुए कहते हैं –

यावज्जीवं जगन्नाथ कर्तवमिदमस्तु नः
त्वत्प्रसादात्त्वदेकाग्रमनस्कत्वेन न या स्थितिः।।

इसमें कोई संदेह नहीं है कि वैदिक संहिताओं एवं उपनिषदों में श्रद्धा का स्वरूप भी इसी सामरस्य का

द्योतक वहां सरल बोध और निश्छल प्रेम ही श्रद्धा का निर्मल रूप है। कालिदास अपनी सर्वोत्कृष्ट कृति अभिज्ञान शाकुंतल के अंतिम चरण में पहुंच मारीच ऋषि के आश्रम में नाटक की परिणति के प्रसंग में बड़ी मार्मिक शैली में शकुंतला को साध्वी श्रद्धा की प्रतिमूर्ति कहते हैं। उससे उत्पन्न पुत्र भरत को श्रेष्ठ संतान रूप फल या वित्त कहते हैं और धर्म एवं विधिरूप यज्ञ का स्वरूप शासन के प्रतिनिधि राजा दुष्यंत को बनाते हैं। इस प्रकार श्रद्धा, वित्त और विधि के एक साथ सामंजस्य को प्रदर्शित करके कालिदास नाटक को सुखांत या प्रसादान्त बनाते हैं। इस प्रकार श्रद्धा, वित्ति और विधि के एक साथ सामंजस्य को प्रदर्शित करके कालिदास नाटक को सुखान्त या प्रसादान्त बनाते हुए शैव चेतना की आदर्श कामना का उद्घोष कर देते हैं – ''राजा प्रकृतिरूप प्रजा के हित करने में प्रवृत्त रहे। विविध विधाओं का सारस्वत विकास होता रहे और कृतिकार को शाश्वत आनंद रूप मोक्ष प्राप्त हो।

नाटक भी शिव की लीला ही है और नृत्य भी। दोनों का प्रयोजन आनंद का उल्लास अनुभव करने के लिए अपने कल्पित यथार्थ से बाहर निकलने के लिए ही रखा जाता है या कल्पित पात्रों के अभिनय पर नानात्व का या द्वैत का आयोजन लीला के लिए ही किया जाता है। सभी पात्र एक दूसरे के विरोधी लगते हुए भी अनुपूरक बन जाते हैं। इसलिए शैवाचार्यों की इन उक्तियों का स्टीक अर्थ समझ आने लगता है –

''लीलार्थ कल्पितं द्वैतमद्वैतादपि सुन्दरम्'' अथवा

''जाते समरसानन्दे द्वैतमप्यमृतोपमम्' ।।

दोनों उक्तियों में प्रथम पंक्ति मानव मात्र के सौंदर्यबोध से जुड़ जाती है तो दूसरी पंक्ति आनंद–बोध से। द्वैतवाद या अद्वैतवाद का विवाद यहां इसलिए नहीं रह पाता क्योंकि शिवाद्वय सिद्धांत के अनुसार न तो कुछ हेय यानि त्यागने योग्य है ही नही कुछ – उपादेय या ग्रहण करने योग्य है। जगत के प्रति मायायम होने की दृष्टि इसलिए हेय नहीं क्योंकि संपूर्ण जगत ही परमशिव की विभूति या ऐश्वर्य है। शिव स्वरूपता इसलिए ग्राह्य नहीं क्योंकि चित्ति का स्वरूप उसका अपना ही अस्तित्व होने से उसका ग्रहण बनता नहीं। क्योंकि ग्रहण तो बाह्य पदार्थ का होता है स्वयं का नहीं। प्रत्येक जीव में निहित उसकी यह स्वयंता ही उसकी स्वातंत्र्य है जिसमें अन्य का प्रवेश ही नहीं हो पाता। इस स्वातंत्र्य के आलोक का 'शिवोऽहम' के रूप में स्फुरण शैवों का आनंद है। फिर शिव भी क्या है जीव के स्वात्म का विस्मृतिरहित अखंड स्फुरण है जिसे प्रत्यभिज्ञान कहा गया है।

।।वैष्णव आराधना में आनन्द।।

इसी आशय से आचार्य अभिनवगुप्त जी ने भी कहा है :

**"क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरास्थिते ।**
**विकस्वरम तद्विज्ञानं पौरुषं निर्विकल्पकम ।।**
**विकस्वराविकल्पात्मज्ञानौचित्येन यावसा ।**
**तदबोधम यस्य तत्पोमनम पोषणीयम च पोष्टच ।।**

भाव यह है कि पौरुष ज्ञान से बौद्ध ज्ञान परिवर्धित हो जाता है और बौद्ध ज्ञान से भी पौरुष ज्ञान की पुष्टि होती रहती है । अतः मोक्ष–प्राप्ति के लिए इन दोनों ज्ञानों का होना नितांत आवश्यक है । इस आशय से शास्त्र में कहा है कि –

**"श्रोत्रियम ब्रह्मनिष्ठम च गुरुमुपासीत"**

अर्थात बौद्ध ज्ञान सम्पन श्रोत्रिय तथा पौरुष ज्ञान संयुक्त ब्रह्मानिष्ठ गुरु के पास जाना चाहिये।

**–स्वामी लक्ष्मण जू "त्रिक शास्त्र प्रक्रिया" में**

# श्रीदुर्गासप्तशतीः पाठ-प्रकार

– डॉ. घनश्याम चन्द्र उपाध्याय –

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## श्रीदुर्गासप्तशतीः प्रचलित पाठ–प्रकार

"धमार्थकाममोक्ष" की चतुर्विध पुरुषार्थ–संस्कृति हमारे जनजीवन का मूल आधार है, जिसमें धर्म–आधारित कर्माचरण द्वारा धन प्राप्ति से समस्त लौकिक एवं पारलौकिक कामनाओं की पूर्ति करते हुए मोक्ष की प्राप्ति का मार्ग प्रशस्त है। इस मार्ग पर अनुगमन के लिए शक्ति की साधना नितान्त आवश्यक है। हमारी संस्कृति में त्रिदेव कल्पना है, जिसमें ब्रह्मा को सृजन, विष्णु को पालन तथा शिव को संहृति (संहार) का देवता माना गया है। ये त्रिदेव भी बिना शक्ति के अपने कार्य को पूर्ण करने में समर्थ नहीं हो पाते हैं, क्योंकि शक्तिस्वरूपा परा–भगवती ही विश्व की सृष्टि, स्थिति एवं संहृति का मूल–आधार है। श्रीदुर्गासप्तशती के प्रथम अध्याय में इस सन्दर्भ में निम्न–उल्लेख प्राप्त होता है :–

**"त्वयैतद्धार्यते विश्वं त्वयैतत्सृज्यते जगत्।**
**त्वयैतत्पाल्यते देवि त्वमत्स्यन्ते च सर्वदा।।"**

इस प्रकार यह परमशक्ति सभी व्यवहारों में व्यवहृत् है। इस सन्दर्भ में निम्न उल्लेख महत्वपूर्ण है, जिसमें परमेश्वर की इस एक ही परमशक्ति को चतुर्धा व्यवहारकाल में भिन्न–भिन्न स्वरूपों में मान्य माना गया हैः–

**"एकैव शक्तिः परमेश्वरस्य,**
**भिन्ना चतुर्धा व्यवहार काले ।**
**पुरुषेषु विष्णु भोगे भवानी**
**समरे च दुर्गा प्रलेय च काली।।**

अतः शक्ति आराधना करने से सभी प्रकार की बाधाओं का शमन हो जाता है। इस प्रकार शक्ति–उपासना से धर्म, अर्थ, काम और मोक्ष का मार्ग प्रशस्त हो जाता है।

भगवती जगदम्बा का यह चरित्र श्रीदुर्गासप्तशती के त्रयोदश अध्यायों में वर्णित है। इसके कथानक में स्पष्ट विवेचन किया गया है कि इन्द्रादि देवगणों द्वारा भगवती की अर्चना की गई और भगवती ने महिषासुर, शुम्भ–निशुम्भ तथा चण्ड–मुण्ड आदि बलशाली असुरों का संहार किया। श्रीदुर्गासप्तशती ग्रंथ हमारी संस्कृति में सर्वमान्य महत्वपूर्ण स्थान रखता है। इसके द्वादश अध्याय में शक्ति की आराधना तथा उसकी फलश्रुति वर्णित हैं।

फलश्रुति में उल्लिखित कामनानुरूप फल प्राप्ति के लिए विभिन्न पाठ प्रकारों का निर्धारण कर उनके प्रयोग किये जाने की परिस्थितियों का निर्धारण भी कर दिया गया है कि किस कामना विशेष की पूर्ति के लिए किस प्रकार के पाठ–विशेष का प्रयोग कर साधना की जानी चाहिए। श्रीदुर्गासप्तशती के त्रयोदश अध्यायों, तीनों चरित्रों तथा मन्त्रों को कामनानुरूप क्रम विशेष में स्थापित कर विभिन्न पाठ–भेद सुनिश्चित किये गये है। विभिन्न कामनाओं की पूति हेतु निम्न पाठ प्रकार प्रचलन में हैंः–

### (1) शापोद्धार एवं उत्कीलन पाठः–

श्रीदुर्गासप्तशती के कीलक में निम्न उल्लेख प्राप्त होता कि

**"कृष्णायां वा चतुर्दश्यामष्टम्यां वा समाहितः।।7।।**
**ददाति प्रतिगृह्णाति नान्यथैषा प्रसीदति।**
**इत्थं रूपेण कीलेन महादेवेन कीलितम्।।8।।**

इस उल्लेख के अनुसार स्पष्ट है कि यह पाठ महादेव के द्वारा शापित एवं कीलित है। इस परिस्थिति से मुक्ति प्राप्ति के लिए शोपाद्धार तथा उत्कीलन पाठ किये जाने का विधान प्राप्त होता है।

**शापोद्धार पाठः–** शापोद्धार पाठ प्रकार के सन्दर्भ में तन्त्रशास्त्र में निम्न उल्लेख प्राप्त होता है :–

**"अन्त्याद्यांकद्विरूद्रत्रिदिगब्ध्यङ्केष्विभर्तवः।**
**अश्वोऽश्व इति सर्गाणां शापोद्वारो मनोकमः।।"**

इस प्रसंग का विश्लेषण करने पर शापोद्वार पाठ में अध्यायों का क्रम निर्धारित से जाता है। अन्त्या 13 द्या 12 कं 12 द्वि 2 रूद्र 11 त्रि 3 दि 10 गब्ध्य 4 ङ्के 9 ष्वि 5

भ 8 तवः 6 अश्वो 7 अश्व 7 के अनुसार शापोद्वार–पाठ में क्रमशः त्रयोदश–प्रथम, द्वादश–द्वितीय, एकादश–तृतीय, दशम–चतुर्थ, नवम–पंचम, अष्टम–षष्ठ, सप्तम–सप्तम अध्यायों का पाठ किया जाता है। इस शापोद्वार पाठ में सप्तम अध्याय का पाठ दो बार किया जाना विहित हैं।

**उत्कीलन पाठः–** उत्कीलन पाठ के सन्दर्भ में ''सप्तशती सर्वस्व'' ग्रंथ के पत्रांक 7 पर निम्न उल्लेख प्राप्त होता है:–

**''उत्कीलने चरित्राणां मध्याद्यान्तमितिक्रमः।**
**अस्थार्थः। आदौ मध्यम चरित्र पठित्वा ततः**
**प्रथम चरितं ततस्तृतीयचरित्रमित्युत्कीलनम्।''**

इस विधान के अनुसार उत्कीलन पाठ में क्रमशः सर्वप्रथम मध्यम चरित्र, प्रथम चरित्र तथा उत्तर चरित्र का पाठ किया जाना विहित है, अर्थात् इस उत्कीलन पाठ में क्रमशः द्वितीय, तृतीय, चतुर्थ, प्रथम तथा इसके उपरान्त अध्याय क्रमांक पंचम से त्रयोदश अध्याय तक पढ़े जाने का विधान है।

**(2) सृष्टि, स्थिति एवं संहृति पाठ :–**

श्री दुर्गासप्तशती के एकादश अध्याय में उल्लेख प्राप्त होता है कि ''सनातनी देवि भगवती ही सृष्टि की उत्पत्ति (सृष्टि), उसके पालन (स्थिति) तथा उसके संहार (संहृति) में शक्ति– स्वरूपा एवं गुणमयी है, ऐसी नारायणि को मैं प्रणाम करता हूँ :–

**''सृष्टिस्थितिविनाशानां शक्ति भूते सनातनि ।**
**गुणाश्रमे गुणमये नारायणि नमोऽस्तुते ।।''**

(श्री दुर्गासप्तशती)

यही नहीं, सप्तशती के प्रथम अध्याय में भी इस प्रसंग में निम्न उल्लेख उपलब्ध है :–

**''विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पालने।**
**तथा संहृति रूपान्ते जगतोस्य जगन्मये ।।''**

(श्री दुर्गासप्तशती)

इस प्रकार भगवती के इन तीनों क्रियात्मक–स्वरूपों को आधार बनाकर सृष्टि, स्थिति और संहृति प्रकार के पाठ–प्रकारों का निर्धारण किया गया है।

**सृष्टि पाठ :–**

**''आदिमारम्य प्रजपेत् सृष्टि क्रम उदाहृतः।''**

(वाराही तन्त्र)

वाराही तंत्र के इस उल्लेख के अनुसार श्रीदुर्गासप्तशती के सृष्टि पाठ प्रकार में क्रमशः प्रथम, मध्यम एवं उत्तर चरित्र का पाठ किया जाता है अर्थात् इसमें क्रमशः प्रथम अध्याय से प्रारंभ कर त्रयोदशाध्याय तक (बिना किसी क्रम परिवर्तन के) पाठ पूर्ण किया जाता है। ''दुर्गार्चनसृतौ'' ग्रंथ में सृष्टि पाठ के संदर्भ में निम्न उल्लेख प्राप्त होता है :–

**'' सृष्टिक्रम पाठ–व्यवस्था।।**
**''मार्कण्डेय उवाच सावर्णि सूर्यतनयः'' इत्यारम्य**
**''सूर्याज्जन्म समासाद्य सावर्णिर्भविता मनुः''**
**इत्यन्तं शान्ति कर्मणि ज्ञेयम्।''**(दुर्गार्चन–सृतौ)

इस सृष्टि–पाठ को "श्रीः" सम्बन्धी कामनाओं तथा सभी शान्ति– कामनाओं की पूर्ति के लिए किए जाने की परम्परा रही है। इस सन्दर्भ में ''सप्तशती–सर्वस्व'' में पत्रांक 392 पर निम्न उल्लेख प्राप्त होता है –

**''श्रीःकामे शान्तिकामे च सृष्टिक्रम उदाहृतः।''**

(सप्तशती सर्वस्व)

''दुर्गार्चनसृतौ'' में उपलब्ध ''वाराही तंत्र'' के उल्लेख ''स्त्रीकामे पुत्रकामे च सृष्टिक्रमरुदाहृतः'' के अनुसार स्त्री एवं पुत्र प्राप्ति की कामना हेतु सृष्टिपाठ किया जाना विहित है। यही बात ''श्रीदुर्गोपासनाकल्पद्रुमाध्याय के पत्रांक 94 पर ''हरगौरी तंत्र'' से उद्धृत उल्लेख में और अधिक स्पष्ट रूप से प्राप्त होती है :–

**''श्रीकामःपुत्र कामो वा सृष्टिमार्ग क्रमेण तु।''**

(हरगौरी तंत्र)

इस प्रकार स्पष्ट है कि श्रीःकामना, स्त्रीकामना, पुत्रकामना तथा अन्य सभी प्राप्ति कामनाओं के संदर्भ में सृष्टिक्रम का प्रयोग किया जाना समीचीन है।

**स्थिति पाठ :–** ''सप्तशती–सर्वस्व '' के पत्रांक 392 पर स्थिति पाठ के संदर्भ में निम्न उल्लेख प्राप्त होता है –

**''जपेच्छक्रादिमारम्य समाप्य वरवर्णिनि।**
**आद्याच्छक्रादि पर्यन्तं स्थिति क्रम उदाहृतः।। ''**

(सप्तशती सर्वस्व)

इस प्रमाण के अनुरूप स्थितिपाठ को सप्तशती के मध्यम चरित्र में चतुर्थ अध्याय में वर्णित शक्रादि–स्तुति से प्रारंभ कर ''सुरथवैश्ययोर्वरप्रदानं नाम त्रयोदशोऽध्यायः'' तक तथा इसके उपरान्त प्रथम अध्याय

से प्रारंभ कर चतुर्थ अध्याय में शक्रादि– स्तुति पर्यन्त पाठ किया जाना चिन्हित है। बृहज्ज्योतिषार्णव के श्रीदुर्गोपासनाकल्पद्रुमाध्याय के पत्रांक 94 पर "हरगौरी तंत्र" से उद्धृत उल्लेख के अनुसार स्थितिपाठ में "शक्रादि स्तुति" अर्थात् चतुर्थ अध्याय से पाठ प्रारंभ कर "शुम्भदैत्य–वध"(अध्याय दशम) तक पाठ किया जाकर प्रथम अध्याय से तृतीय अध्याय तक पाठ पूर्णकर इसके शेष अध्यायों (एकादश, द्वादश एवं त्रयोदश अध्याय) का पाठ किए जाने का विधान निर्दिष्ट है :–

**"जपेच्छक्रादिमारम्य शुम्भदैत्यवधावधि।**
**आद्यमारम्य प्रजपेत्पश्चाच्छेषं समापयेत्।।"**

(हरगौरी–तंत्र)

एतदतिरिक्त "दुर्गार्चनसृतौ " ग्रंथ में स्थितिपाठ के संदर्भ में निम्न उल्लेख किया गया है –

**"स्थिति क्रमस्तु।।**

**"ऋषिरुवाच।। पुराशुम्भ निशुम्भाम्यामसुराम्यां शचीपतेः"।**

**इत्यादि शक्रादिस्तव समाप्ति पर्यन्तं स्थिति क्रमेण ज्ञेयम् ।।"**

(दुर्गार्चनसृतौ)

इस उल्लेख के अनुसार स्थिति पाठ में "पंचम अध्याय से सप्तशती पाठ प्रारंभ कर त्रयोदश–अध्याय तक तथा तदुपरान्त प्रथम–अध्याय से चतुर्थ–अध्याय तक" के क्रम से पाठ किया जाना विहित है। यह भी कह सकते हैं कि स्थितिपाठ में क्रमशः उत्तर–चरित्र, प्रथम–चरित्र एवं मध्यम–चरित्र के क्रम में पाठ किया जाना चाहिए। इस प्रसंग में वाराही तंत्र में भी स्थितिपाठ का यही क्रम निर्दिष्ट है –

**"पुराशुम्भ निशुम्भाम्यामारम्य प्रजपेत्सुधीः।**
**आद्यच्छक्रादि पर्यन्तं स्थितिक्रम उदाहृतः।।**

(वाराही तंत्र)

शोधकर्ता ने गत चालीस वर्षो में भारतवर्ष के विभिन्न क्षेत्रों में विद्वानों द्वारा स्थितिपाठ के संदर्भ में "वाराही तंत्र" तथा "दुर्गार्चनसृतौ" में वर्णित परंपरा का निर्वाह किया जाना ही अनुभव किया है। अतः "महाजनो येन गतः स पन्था "' उक्ति के प्रकाश में यही क्रम अनुकरणीय प्रतीत होता है।

**संहृति–पाठ** :– संहृति–पाठ क्रम में श्री दुर्गासप्तशती के त्रयोदश–अध्याय के अंतिम श्लोक को संहृति–पाठ का प्रथम श्लोक मानकर सप्तशती के मंत्रों को विलोम–क्रम से पढ़ा जाकर प्रथम–अध्याय के प्रथम श्लोक के पूर्व प्रथम उवाच तक पढ़ा जाता है। संहार–पाठ भी इसी पाठ–प्रकार का नाम है। इस संहृति–पाठ के संदर्भ में सभी विवेचक, टीकाकारों एवं तंत्र–ग्रंथों के उल्लेख में किसी प्रकार का कोई मतभेद नहीं है। इस प्रसंग में निम्न उदाहरण दृष्टव्य है –

(1) वाराही तंत्र – **"शेषमारम्य आद्यन्तं संहारोऽयंक्रमो भवेत्।"**

(2) हरगौरी तंत्र – **"संहारे चान्त्यमारम्य पश्चादादि समापयेत्।"**

(3) सप्तशती सर्वस्व – **"अन्त्यमारम्य आद्यंतं संहारोऽयं क्रमो भवेत्। "**

(4) दुर्गार्चन सृतौ– **"संहारक्रमस्तु।।"**

**"एवं देवा वरं लब्ध्वा सुरथः क्षत्रियर्षभः।**
**सूर्याज्जन्म समासाद्य सावर्णिभविता मनुः।।"**

इति श्लोकादारभ्य संहारक्रमेण "सावर्णिसूर्यतनयः" मार्कण्डेय उवाच इत्यंत पठनीयः।। एवं संहार क्रमः स्त्रीपुत्रक्षेत्रापहार कर्मणि बोध्यम्।।"

इस विवेचन से स्पष्ट है कि संहृति–पाठ के क्रम के संदर्भ में कोई मतभेद नहीं है, सभी एकमत है। इस संहृति (विलोम) पाठ को मुक्ति की कामना होने पर किया जाना चाहिए। षट्कर्म परम्परा में मारणादि उग्रकर्म इसी क्रम से सप्तशती पाठ कर सिद्ध किए जाते हैं। इस प्रसंग में हरगौरी–तंत्र, वाराही–तंत्र, सप्तशती–सर्वस्व आदि सभी ग्रंथ "मुक्तिकामे च संहृतिः" लिखकर संहृति–पाठ को मुक्ति कामना हेतु प्रयुक्त किया जाना प्रमाणित करते हैं।

इस प्रकार कामनाभेद के अनुरूप श्री दुर्गासप्तशती को पुरातनकाल से विभिन्न तांत्रिक–परंपराओं की अनुपालना में सृष्टि, स्थिति एवं संहृति–क्रम से पढ़े जाने की परम्पराएँ प्रचलन में रही हैं। इस संदर्भ में निम्न उल्लेख है –

**हरगौरी तंत्र :–**

**" श्रीकामः पुत्रकामो वा सृष्टि मार्ग क्रमेण तु।**

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**शान्त्यादि कामः सर्वत्र स्थितिमार्गक्रमेणतु ।।**
**स्थितिपाठ सर्वकामे मुक्ति कामे च संहृति।।**

(श्रीदुर्गोपासनाकल्पद्रुमाध्यायः पत्रांक 94)

सप्तशती सर्वस्व :–

''श्रीकामे शान्ति कामे च सृष्टिक्रम उदाहृतः।

स्थिति पाठः सर्वकामे मुक्तिकामे च संहृति।।''

(सप्तशती सर्वस्व पत्रांक 392)

वाराही तंत्र :–

'' स्थितिपाठ सर्वकामे मुक्ति कामे च संहृति।।

स्त्रीकामे पुत्रकामे च सृष्टि क्रम उदाहृत।।''

(दुर्गार्चनसृतौः)

इस विवेचन से स्पष्ट है कि किसी भी प्रकार की प्राप्ति कामना होने पर सृष्टि पाठक्रम से पाठ किया जाना चाहिए। मुक्ति कामना हेतु संहृति क्रम तथा शेष सभी कामनाओं (यथा पास में है वह सुरक्षित रहे, और जो उपलब्ध नहीं है, उसकी प्राप्ति संभव हो) में श्रीदुर्गासप्तशती का स्थितिक्रम से पाठ किया जाना चाहिए। शोधकर्ता की दृष्टि में गृहस्थ के लिए हमेशा स्थिति–क्रम से पाठ करना श्रेयस्कर है।

यहाँ उल्लेख किया जाना समीचीन है कि संहृति (संहार) पाठ का प्रयोग किसी अत्यन्त आपदा कि सम्प्राप्ति पर ही, अन्य कोई विकल्प नहीं होने की स्थिति में, अतिआवश्यक होने पर ही, सर्वजनहिताय किसी पुण्य–पवित्र उद्देश्य की प्राप्ति के लिए किया जाना विहित है। इस सन्दर्भ में अतिप्राचीन शोडषांगी–चण्डी पाठ (जो मूलतः किसी प्राचीन पाण्डुलिपि का प्रकाशन है) के पृष्ठ 295 पर उपलब्ध निम्न उल्लेख दृष्टव्य है :–

''श्रीकामे शांतिकामे च सृष्टिकम उदाहृतः।

स्थितिपाठः सर्वकामे मुक्तिकामे च संहृतिः।।

अत्यन्तापदि संप्राप्ते संहारस्तु विशेषतः ।।''

(ोडषांगी चंडीपाठ, पृष्ठ 295)

(3) अनुलोम–विलोम पाठ :–

कामना की शीघ्र सिद्धि के लिए श्रीदुर्गासप्तशती के त्रयोदशाध्यायों को अनुलोम–विलोम क्रम से पाठ किए जाने की जानकारी गुरूमुख से प्राप्त है तथा इसे प्रचलन में भी देखा गया है। श्रीदुर्गासप्तशती का प्रथमपाठ अनुलोम–क्रम अर्थात् सृष्टिक्रम अर्थात् प्रथम अध्याय के प्रथम मंत्र –

''ऊँ ऐं मार्कण्डेय उवाच।

सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।

निशामय तदुत्पत्तिं विस्तराद् गदतो ममः।।''

से प्रारंभ करके त्रयोदश अध्याय के अंतिम मंत्र–

''एवं देव्या वरं लब्ध्वा सुरथ क्षत्रियर्षभः।

सूर्याज्जन्म समासाद्य सावर्णिर्भवितामनुः।।''

तक पढ़ा जाता है।

द्वितीय पाठ विलोम क्रम से किया जाता है, जिसमें त्रयोदश अध्याय के अंतिम मंत्र–

''एवं देव्या वरं लब्ध्वा सुरथ क्षत्रियर्षभः।

सूर्याज्जन्म समासाद्य सावर्णिर्भवितामनुः।।''

को प्रथम मंत्र के रूप में पढ़ा जाकर, प्रथम अध्याय का प्रथम मंत्र –

सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।

निशामय तदुत्पत्तिं विस्तराद् गदतो ममः।।''

ऊँ ऐं मार्कण्डेय उवाच।

को अंतिम मंत्र के रूप में पढ़ा जाता है। तृतीय पाठ पुनः अनुलोम क्रम से तथा चतुर्थ पाठ पुनः विलोम क्रम से किया जाता है। आगे क्रमशः इसी कम से अनुलोम–विलोम पाठ की कामना के अनुरुप अपेक्षित पाठसंख्या पूर्ण की जाती है। यह शोधकर्ता का दीर्घकाल से अनुभूत पाठ–प्रकार है।

(4) अनुलोम–विलोम (विशिष्ट क्रम) पाठ –

अनुलोम–विलोम पाठ के इस विशिष्ट प्रकार में श्रीदुर्गासप्तशती का प्रथम मंत्र अनुलोम पढ़ा जाकर अंतिम मंत्र इसके बाद पढ़ा जाता है। इसके उपरांत सप्तशती का द्वितीय मंत्र तीसरे क्रमांक पर, चौथे क्रमांक पर सप्तशती का 699 क्रमांक का मंत्र पढ़ा जाता है। इससे यह स्पष्ट होता है कि सप्तशती के श्लोक मंत्र को अनुलोम–विलोम क्रम में एक साथ पढ़ा जाना ही इस पाठक्रम की विशेषता है। प्रसंग में निम्न दृष्टांत अवलोकनीय है।

ऊँ ऐं मार्कण्डेय उवाच।

सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।

निशामय तदुत्पत्तिं विस्तराद् गदतो ममः ।1।

एवं देव्या वरं लब्ध्वा सुरथ क्षत्रियर्षभः।

सूर्याज्जन्म समासाद्य सावर्णिर्भवितामनुः।।2।।

महामायानुभावेन यथा मन्वन्तराधिपः।

स बभूव महाभागः सावर्णिस्तनयो रवेः ।।3।।

इस प्रकार मंत्रों का अनुलोम–विलोम क्रम में समायोजन कर पाठ पूर्ण किया जाता है। यह पाठ सप्तशती के मध्यम में पूर्ण हो जाता है। इस पाठ में

न्यासध्यानादि में भी इसी क्रम का अनुसरण किया जाता है। इसमें सर्वप्रथम श्री महाकाली का ध्यान, तदुपरांत श्री महासरस्वती का ध्यान तथा अंत में श्री महालक्ष्मी का ध्यान किया जाता है, । जहां तक न्यासादि का प्रश्न है, करन्यास में अंगुष्ठाभ्यांनमः, करतलकरपृष्ठाभ्यांनमः, तर्जनीभ्यांनमः, कनिष्ठिकाभ्यांनमः, मध्यमाभ्यांनमः, अनामिकाभ्यां नमः।। के क्रम का अनुसरण किया जाता है। हृदयादिन्यास में सर्वप्रथम हृदयायनमः, अस्त्राय फट्, शिरसे स्वाहा, नेत्रत्रयाय वषट्, शिखायै वषट्, कवचाय हुम् के क्रम से न्यास संपादित किए जाते हैं। शीघ्र कामना सिद्धि हेतु यह पाठ अत्यन्त प्रभावशाली है। यह पाठ–प्रकार अनुलोम–विलोम क्रम का विशिष्ट पाठ प्रकार है।

**(5) मंत्रप्रतिलोम–पाठ :–**

मंत्र प्रतिलोम क्रम से श्रीदुर्गासप्तशती पाठ की परम्परा अति प्राचीन है। ऐसा कहा जाता है कि इस क्रम से पाठ किऐ जाने पर पाठ का फल दस गुना प्राप्त होता है। इस पाठ प्रकार में सप्तशती के त्रयोदश–अध्याय का अंतिम मंत्र (सप्तशती का 700वां मंत्र) सर्वप्रथम, इसके उपरांत प्रथम–अध्याय का प्रथम मंत्र, इसके बाद तीसरे क्रमांक पर त्रयोदश–अध्याय का अंतिम मंत्र से पूर्व वाला मंत्र (सप्तशती का 699 क्रमांक का मंत्र), पुनः प्रथम–अध्याय का द्वितीय मंत्र, इसके बाद 698 वां मंत्र, फिर प्रथम अध्याय का तृतीय मंत्र तथा इसके बाद मंत्र क्रमांक 697, (4), 696, (5), 695, (6), 694, (7), 693 ....... के क्रम से सप्तशती में उपलब्ध 700 मंत्रों को समायोजित कर पढ़ा जाता है। उदाहरण दृष्टव्य है –

**एवं देव्या वरं लब्ध्वा सुरथ क्षत्रियर्षभः।**
**सूर्याज्जन्म समासाद्य सावर्णिर्भवितामनुः।। 700**
**ऊँ ऐं मार्कण्डेय उवाच।**
**सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।**
**निशामय तदुत्पत्तिं विस्तराद् गदतो ममः । 1 ।**
**इतिदत्वा तयोर्देवी यथाभिलषितं वरम्।**
**बभूवान्तर्हिता सद्यो भक्त्या ताम्यामभिष्टुता।। 699**
**महामायानुभावेन यथा मन्वन्तराधिपः।**
**स बभूव महाभागः सावर्णिस्तनयो रवेः ।। 2**

इस मंत्र प्रतिलोम पाठ ध्यान एवं न्यायादि में भी इसी क्रम का अनुसरण किया जाता है। ध्यान के संदर्भ में उल्लेख है कि सर्वप्रथम श्री महासरस्वती का ध्यान किया जाता है। इसके उपरांत क्रमशः श्री महाकाली एवं श्री महालक्ष्मी का ध्यान किया जाता है। न्यास व्यवस्था में करन्यासमें क्रमशः करतलकरपृष्ठाभ्यां, अंगुष्ठाभ्यां, कनिष्ठिकाभ्यां, तर्जनीभ्यां, अनामिकाभ्यां, मध्यमाभ्यां क्रम से तथा हृदयादि न्यास में अस्त्राय, हृदयाय, नेत्रत्रयाय, शिरसे, कवचाय, शिखाय के क्रम से न्यास किया जाना चाहिए।

**(6) अर्द्धपाठ :–**

यह बहुत ही विचित्र प्रकार का पाठ है, जिसमें श्रीदुर्गासप्तशती के कुछ कथांशों को जोड़कर इसमें स्तुति भाग जोड़ दिया गया है। इस अर्द्धपाठ का क्रम वाराही–तंत्र तथा रूद्रायामल, दोनों तंत्र ग्रंथों में वर्णित है। अर्द्धपाठ के संदर्भ में निम्न उल्लेख प्राप्त होता है–

**" मधु कैटभ नाशं च महिषासुरघातनम्।**
**शक्रादि स्तुति रेवातो देवीसूक्तं पुनस्तथा।।**
**नारायणी स्तुतिश्चैव फलानुकीर्तनन्तथा।**
**ततो वर प्रदानं च अर्द्धपाठोऽयमुच्यते।।"**

रूद्रयामल तथा वाराही तंत्र के इस प्रमाण के परिप्रेक्ष्य में इस अर्द्धपाठ प्रकार में प्रथम अध्याय से चतुर्थ अध्याय तक, पंचम अध्याय में मात्र देवी सूक्त, एकादश अध्याय में नारायणी स्तुति तथा द्वादश व त्रयोदश अध्याय संपूर्ण रूप से पढ़े जाने का विधान है। इस पाठ का प्रयोग सार्द्धनवचण्डी के रूप में किया जाता है। इस परिप्रेक्ष्य में कहा गया है कि –

**" नवसार्द्ध जपेद्यस्तु मुच्यते प्राणान्तकाभयात्।**
**राज्यं श्रीःसर्व संपत्तिः सर्वान्कामान्वाप्नुयात्।।**
**अर्द्धपाठस्त्वयं प्रोक्तः सर्वकाम फलप्रदः।**
**अर्द्धपाठेन रहितं नवपाठ फलं न हि।।"**

इस उल्लेख के अनुसार सार्द्धनवचण्डी पाठ किए जाने पर प्राणान्त होने के भय से मुक्ति हो जाती है। यह पाठ राज्य, श्रीः आदि सभी प्रकार की सम्पत्ति को देने वाला तथा सभी कामनाओं की पूर्ति करने वाला है। श्रीदुर्गासप्तशती के नवपाठों की बिना साथ में अर्द्धपाठ किए फल की प्राप्ति संभव नहीं है। सार्द्धनवचण्डी के विधान में एकादश ब्राह्मण इस प्रयोग को करते हैं। इस प्रयोग में नौ ब्राह्मण श्रीदुर्गासप्तशती का पाठ करते हैं। दसवें ब्राह्मण के द्वारा सप्तशती का यह अर्द्धपाठ किया जाता है तथा ग्यारहवें ब्राह्मण द्वारा यजुर्वेदीय षङ्गाष्टाध्यायी से रूद्रपाठ किया जाता है। इस प्रकार

यह प्रयोग एकादश ब्राह्मणों द्वारा पूर्ण किया जाता है। इस पाठ प्रकार की विशेषता है कि इसमें शिव शक्ति की सम्मिलित उपासना तथा शक्रादिस्तुति, देवास्तुति द्वारा प्रार्थना–वैशिष्ट्य समाहित है।

**7. सामान्य, पल्लव एवं संपुट–पाठः–**

श्रीदुर्गासप्तशती में कामना पूर्ति के लिए मन्त्र–विशेष का प्रयोग किया जाने के आधार पर सामान्य, पल्लव एवं संपुट–पाठ के स्वरूप का निर्धारण हुआ है। सप्तशती को अपने मूल स्वरूप में यथावत् पढ़ा जाना सामान्य पाठ कहलाता है। कामना पूर्ति हेतु प्रयुक्तमंत्र को सप्तशती के प्रत्येक मंत्र के पूर्व एक बार पढ़ा जाना पल्लव पाठ कहलाता है तथा सप्तशती के प्रत्येक मंत्र के पूर्व और पश्चात् में पढ़े जाने पर इस पाठ को संपुट पाठ कहा जाता है।

**सामान्य–पाठः** श्री दुर्गासप्तशती के सामान्य–पाठ से तात्पर्य है सप्तशती को अपने मूलस्वरूप में बिना कुछ घटाये–बढाये पढना। इस सामान्य पाठ प्रकार में शापोद्धारादि से लेकर रहस्यत्रयान्त एवं क्षमा–प्रार्थना तक यथोपलब्ध स्वरूप में पढ़ा जाता है। यह सामान्य रुप से नियमित अथवा नवरात्र अथवा अन्य अवसरों पर किए जाना वाला पाठ है, जो निष्काम–भाव से किया जाता है। इसका उद्देश्य देवी की आराधना ही होता है, परन्तु किसी कामना विशेष की पूर्ति करना नहीं। कामना विशेष होने की स्थिति में पल्लव अथवा सम्पुट–पाठ का विधान निर्दिश है। यह सामान्य–पाठ प्रकार सृष्टि, स्थिति तथा संहृति–क्रम से किया जा सकता है।

**पल्लव–पाठः** यह पाठ प्रकार कामना विशेष की पूर्ति के लिए मन्त्र विशेष का सरलतमरूप में किए जाने वाला प्रयोग है। इसमें कामना की पूर्ति के लिए प्रयुक्त मंत्र को श्रीदुर्गासप्तशती के प्रत्येक मंत्र के पूर्व एक बार पढ़े जाने की परम्परा है। उदाहरण स्वरूप विद्या प्राप्ति के लिए ''इत्युक्ता सा तदा देवि गम्भीरान्तः स्मिताजगौ। दुर्गा भगवती भद्रा ययेदं धार्यते जगत्।।'' इस मंत्र को पल्लव–पाठ के रुप में निम्न प्रकार पढ़ा जाना चाहिए :–

**''इत्युक्ता सा तदा देवि गम्भीरान्तः स्मिता जगौ।**
**दुर्गा भगवती भद्रा ययेदं धार्यते जगत्।।**
**सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।**
**निशामय तदुत्पत्तिं विस्तराद् गद्तो ममः।।1।।**
**''इत्युक्ता सा तदा देवि गम्भीरान्तः स्मिता जगौ।**
**दुर्गा भगवती भद्रा ययेदं धार्यते जगत्।।**
**महामायानुभावेन यथा मन्वन्तराधिपः।**
**स बभूव महाभागः सावर्णिस्तनयो रवेः।।2।।**

इस प्रकार पल्लव पाठ में सप्तशती के किन्ही दो मन्त्रों के मध्य कामना–पूर्ति–मंत्र का केवल एक बार ही प्रयोग किया जाता है। यह पाठ सम्पुट पाठ की तुलना में कम प्रभावी है। अतः इस पाठ का प्रयोग प्रचलन में बहुत कम देखने में आता है।

**संपुट पाठः** श्रीदुर्गासप्तशती के प्रत्येक मंत्र को कामना–विशेष की पूर्ति निमित्त प्रयुक्त मंत्र से संपुटित कर पढ़े जाने का विधान प्रचलन में है। इस संपुट–पाठ प्रकार में सप्तशती के प्रत्येक मंत्र के पूर्व और पश्चात् में कामनापूर्ति का मन्त्र विशेष पढ़ा जाता है। इस पाठ–प्रकार में सप्तशती के किन्ही दो मन्त्रो के मध्य में संपुट मंत्र को दो बार पढ़ा जाता है। उदाहरणार्थ :–

**''रूपंदेहि जयंदेहि यशोदेहि द्विषोजहि।**
**सावर्णिः सूर्यातनयो यो मनुः कथमतेऽष्टमः।**
**निशामय तदुत्पत्तिं विस्तराद् गद्तो ममः।।**
**''रूपंदेहि जयंदेहि यशोदेहि द्विषोजहि।।1।।**
**''रूपंदेहि जयंदेहि यशोदेहि द्विषोजहि।**
**महामायानुभावेन यथा मन्वन्तराधिपः।**
**स बभूव महाभागः सावर्णिस्तनयो रवेः।।**
**''रूपंदेहि जयंदेहि यशोदेहि द्विषोजहि।।2।।**

यहां सप्तशती के दो मंत्रो के बीच संपुटमंत्र ''रूपंदेहि जयंदेहि यशोदेहि द्विषोजहि।'' का दो बार प्रयोग हुआ है। इस प्रकार संपुट–पाठ में सप्तशती के प्रत्येक मंत्र के पूर्व और पश्चात् में संपुट–मंत्र का प्रयोग किया जाता है। सम्पुट–पाठ प्रयोग के सन्दर्भ में निम्न उल्लेख दृष्टव्य है :–

**''सकामैः सम्पुटो जाप्यो निष्कामैः संपुटं बिना।''**

अर्थात् सकाम स्थिति में संपुटित–पाठ तथा निष्काम स्थिति में बिना सम्पुट के सामान्य–पाठ किया जाना चाहिए।

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# शिवस्तोत्रावली में प्रतिपादित शिवाद्वयवाद सिद्धान्त

– रमेश चन्द्र नैलवाल –

शोधच्छात्र, जवाहरलाल नेहरु विश्वविद्यालय, नवदेहली

**काश्मीर** प्रदेश प्राचीनकाल से ही शैवदर्शन का प्रमुख केन्द्र रहा है। दर्शनानुसार में यह विश्व शिवमय है, अतः जीव भी शिव ही है। यह परमशिव शिव और शक्ति का मिश्रित रूप है, तथापि शिव और शक्ति कायह स्वरूप ऐक्य समन्वित ही है, यहाँ द्वित्व का भाव भी नहीं रहता। यही अद्वयरूपी परमशिव आनन्दावस्था में सृष्टि का सृजन करता है,[1] सृष्टि अवस्था में सर्वशक्ति युक्त शिव ही अपनी मायाशक्ति से सङ्कुचित होकर 'जीव' कहा जाता है। अतः किञ्चित्कर्तृत्व युक्त जीव का सर्वकर्तृत्व सिद्धि के लिए विविध मार्ग शैवदर्शन में कहे गये हैं, उन मार्गों में मोक्षप्राप्ति एवं स्वरूप साक्षात्कार हेतु भक्ति भी साधनरूप है। आचार्य उत्पलदेव शैवदर्शन के आचार्य, अत एव इनके भक्तिदर्शन में अनुपाय के लक्षण प्राप्त होते हैं। शिवस्तोत्रावली के प्रथमश्लोक में भक्ति का वैशिष्ट्य बताते हुए उसकी अनुपाय के रूप में सिद्धि करते हैं। जिसको बिना ध्यान तथा बिना जप के विधिरहित रुप से अर्थात् ईश्वर के अनुग्रह से ही शिवात्मा प्रभु का प्रकाश प्राप्त हो उस भक्ति शोभित की हम स्तुति करते हैं।[2] मालिनीविजय में भी इसका वैशिष्ट्य प्राप्त होता है।[3] श्रीमदभगवद्गीता में भी कहा गया है कि – जो श्रद्धायुक्त होकर अनवरत परमेश्वर को भजता है, वही उत्तम योगी है।[4] अतः भक्ति अनुपाय रूप होने से साध्य ही है ऐसा प्राधन रूप से काश्मीरस्थ स्तोत्रों में प्राप्त होता है। काश्मीरस्थ स्तोत्र साहित्य भक्ति के साथ दार्शनिक तत्त्वों से भी युक्त है। प्रायः आचार्यों ने दार्शनिक सिद्धान्तों के आधार पर ही स्तुति की है। जिनमें शैवदर्शन के विविध सिद्धान्त और तत्त्व स्पष्टरूप दृष्टिगोचर होते हैं।

**परमशिव (परमतत्त्व)** – शिवस्तोत्रावली में परमतत्त्व के रूप में परमशिव की स्तुति है, इस प्रकार उत्पलदेव ने साक्षात्कार युक्त परमशिव की अनुभूति इसमें वर्णित की है। उत्पलदेव काश्मीर शैवदर्शन के प्रमुख आचार्य है, अत एव इनकी यह रचना भी शैवदर्शन के विविध सिद्धान्तों से युक्त है। काश्मीर दर्शन अद्वयवादी दर्शन है, यहाँ शक्तितत्त्व युक्त परमशिव की ही अन्तिम सत्ता है। समस्त विश्व परमशिव की अभिव्यक्ति ही है। अपनी स्वातंत्र्य शक्ति से परमशिव स्वयं अपने में ही विविध रूप से आभासित होते हैं। यह अवस्था प्रकाशविमर्शमय कहलाती है। परमतत्त्व शिव और शक्ति का अभेद है, दोनों का तादात्म्य वह्नि और दाहकता के समान नित्य है, इनका व्यतिरेक सर्वदा असम्भव है।[5] काश्मीरस्थ स्तोत्रों में उपास्य परमशिव है, जो अद्वितीय[6], सदसन्मय[7], सभी पुरुषों का आश्रयरूप[8], त्रिभुवन नाथ[9] और भक्तिप्रिय[10] इत्यादि विविध विशेषणों से स्तुत्य है।

परमशिव के ऐश्वर्य और विविध शक्ति के कारण विविध नाम हैं। उनमें नाथ, ईश, भगवान, विभु, प्रभु, शम्भु, शिव इत्यादि प्रमुख हैं। समस्त विश्व के नियन्ता और स्वामी होने से 'नाथ' कहे जाते हैं।[11] योगशास्त्र के अनुसार क्लेश, कर्म, विपाक और आशय से वियुक्त ईश्वर

1. आनन्दोच्छलिता शक्तिः सृजयात्मानमात्मनः।। प्रत्यभिज्ञाहृदयम् (अनु०– जयदेवसिंह, भूमिकायां उद्धृत) पृ० 10
2. न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम् । एवमेव शिवाभासस्तं नुमः भक्तिशालिनम्।। शिवस्तोत्रावली 1/1
3. न चात्र विहितं किञ्चित्............। मालिनीविजयवार्तिक 18/77
4. मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेतास्ते युक्ततमा मताः।। श्रीमद्भगवद्गीता 2/12
5. शक्तिश्च शक्तिमद्रूपाद्व्यतिरेकं न वाञ्छति। तादात्म्यमनयोर्नित्यं वह्निदाहतयोरिव।। बिम्बप्रतिबिम्बवादः3
6. उपहासैकसारेऽस्मिन्नेतावति जगत्त्रये। तुभ्यमेवाद्वितीयाय नमो नित्यसुखासिने।। शिवस्तोत्रावली2/18
7. सतोऽवश्यं परमसत्सच्च तस्मात्परं प्रभो। त्वं चासतस्सतश्चान्यस्तेनासि सदसन्मयः।। वही3/18
8. उत्तमः पुरुषोऽन्योऽस्ति युष्मच्छेषविशेषितः। त्वं महापुरुषत्वेको निःशेषपुरुषाश्रयः।। वही3/14
9. दासस्य मे प्रसीदतु भगवानेतावदेव ननु याचे। दाता त्रिभुवननाथो यस्य न तन्मादृशां दृशो विषयः।। वही19/15
10. त्वं भक्त्या प्रीयसे भक्तिः प्रीते त्वयि च नाथ यत्। तदन्योन्याश्रयं युक्तं यथा वेत्थ त्वमेव तत्।। वही16/21
11. एषा पेशलिमा नाथ तवैव किल दृश्यते । विश्वेश्वरोऽपि भृत्यैर्यदर्च्यसे यश्च लभ्यसे।। वही17/45

कहलाता है, अत एव शैवस्तोत्रों में इन गुणों से युक्त परमशिव 'ईश्वर' कहलाता है।[12] धनसम्पत्ति में ऐश्वर्य के कारण वह 'भगवान' कहलाता है।[13] सर्वव्यापक, चिरस्थायी और सुदृढ़शक्ति वाला होने से वह 'विभु' कहलाता है।[14] अनुग्रह निग्रहा इत्यादि कार्यों में समर्थ होने से 'प्रभु' नाम से सुप्रसिद्ध है।[15] इस प्रकार शान्ति प्रदायक और सुखस्वरूप होने से वह 'शम्भु' और 'शिव' नाम प्रसिद्ध है। शिवस्तोत्रावली में भगवान् के सगुणरूप भी प्राप्त होता है, यद्यपि शैवदर्शन अद्वयवादी दर्शन है, तथापि भक्ति के सन्दर्भ में भक्त परमशिव के कल्पित स्वरूप की स्तुति करता है। भक्त उस प्रकाश स्वरूप को देखते हुए कहता है कि – परमानन्द से युक्त आपकी कान्ति मुझे समाधि अवस्था के प्रकाश के समान प्रकाशित प्रतीत होती है, यदि वह कान्ति व्युत्थानदशा में भी नित्य उदित हो तो मैं विधिवत् आपकी ही पूजा करूँगा।[16] भक्त को परमेश्वर का सगुण आकार सर्वदा अभिलषित है, वह सर्वदा परमात्मा का सान्निध्य चाहता है। अत एव भक्त कहता है कि सगुण अथवा निर्गुण जो कुछ भी आप हैं, परन्तु समावेश भक्तियुक्त भक्त के लिए व्युत्थान दशा में भी आप सुधामय ही है।[17]

**शिव और शक्ति का अभेद** – काश्मीर शैवदर्शन अन्य दर्शनों से पृथक् है। न तो यहाँ वेदान्त के समान अद्वैत है, न तो शून्य अपितु अन्य ही कुछ है। शिव और शक्ति का एकत्त्व अद्वय रूप ही यहाँ परमतत्त्व है। दोनों का तादात्म्य सम्बन्ध है, शिव ही सृजना आवस्था में क्रिया में स्थित होकर शक्ति कहलाता है। उपासना में यद्यपि शिव और शक्ति के दो रूप है, तथापि मूल रूप से दोनों एक ही हैं। उत्पलदेव शिव और शक्ति के अद्वय की उपासना करते हुए कहते हैं कि – जिस क्षेत्र में आप देवी सहित नित्य प्रमुदित होकर सर्वदा निवास करते हैं, वही मैं भी निवास करूँ।[18] अतः उत्पल ने अद्वययुक्त शिव के शिवशक्ति से समन्वित परमशिव रूप की अर्चना शिवस्तोत्रावली में की है।

**परमशिव का निर्गुणत्व** – काश्मीर स्तोत्रों में प्रमातृभेद से परमेश्वर के विविध स्वरूप प्राप्त होते हैं। जैसे अनेकत्र उसके सगुणरूप की बाह्य उपायों से अर्चना प्राप्त होती है, वैसे ही साम्भवा अवस्था में स्थित साधक का अनुभव इससे पृथक् ही है। वहाँ परमेश्वर का निर्गुणरूप ही प्रधान है, अत एव भक्त बाह्यपूजा का निषेध करते हुए कहता है कि – उसके नामस्मरण से जिह्वा श्रान्त और मन खिन्न हो गया, परन्तु उसकी प्राप्ति नही हुई, क्योंकि कैसे इसके अरूप का ध्यान और निर्गुण का नाम सम्भव है? उसी प्रकार पूर्ण का आवाहन कैसा? नित्य स्वच्छ के लिए पाद्यार्घ्य और आचमन इत्यादि का क्या प्रयोजन[19]? निर्मल के लिए स्नान, जिसके उदर में विश्व समाहित है, उसका वस्त्र से क्या, रमणीय के लिए गन्ध, अलङ्कार इत्यादि की क्या आवश्यकता? जो स्वय प्रकाश स्वरूप है दीपक से क्या, वेद वाणी से अवेद्य का स्तोत्र से क्या? यहाँ निर्विकल्प रूप परमेश्वर का स्तोत्र से प्रयोजन नही है। अन्तर और बाह्य रूप से पूर्ण के लिए विसर्जन से क्या लाभ? सर्वत्र भेदरहित के लिए बाह्ययज्ञ से क्या[20]? अतः इस प्रकार महोपदेशविंशतिक स्तोत्र में भक्त कवि परमेश्वर

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1. आनन्दोच्छलिता शक्तिः सृजयात्मानमात्मनः।। प्रत्यभिज्ञाह्रदयम् (अनु०– जयदेवसिंह, भूमिकायां उद्धृतः) पृ० 10
2. न ध्यायतो न जपतः स्याद्यस्याविधिपूर्वकम् । एवमेव शिवाभासस्तं नुमः भक्तिशालिनम्।। शिवस्तोत्रावली 1/1
3. न चात्र विहितं किञ्चित्.......... । मालिनीविजयवार्तिक 18/77
4. मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते । श्रद्धया परयोपेतास्ते युक्ततमा मताः।। श्रीमदभगवद्गीता 2/12
5. शक्तिश्च शक्तिमद्रूपाद्व्यतिरेकं न वाञ्छति। तादात्म्यमनयोर्नित्य वह्निदाहतयोरिव।। विम्बप्रतिबिम्बवाद 3
6. उपहासैकसारेऽस्मिन्नेतावति जगत्त्रये। तुभ्यमेवाद्वितीयाय नमो नित्यसुखासिने।। शिवस्तोत्रावली2/18
7. सतोऽवश्यं परमसत्सच्च तस्मात्परं प्रभो। त्वं चासतस्सतश्चान्यस्तेनासि सदसन्मयः।। वही3/18
8. उत्तमः पुरुषोऽन्योऽस्ति युष्मच्छेषविशेषितः। त्वं महापुरुषत्वेको निःशेषपुरुषाश्रयः।। वही3/14
9. दासस्य मे प्रसीदतु भगवानेतावदेव ननु याचे। दाता त्रिभुवननाथो यस्य न तन्मादृशां दृशो विषयः।। वही19/15
10. त्वं भक्त्या प्रीयसे भक्तिः प्रीते त्वयि च नाथ यत्। तदन्योन्याश्रयं युक्तं यथा वेत्थ त्वमेव तत्।। वही16/21
11. एषा पेशलिमा नाथ तवैव किल दृश्यते । विश्वेश्वरोऽपि भृत्यैर्यदर्च्यसे यश्च लभ्यसे।। वही17/45
12. ता एव परमर्थ्यन्ते सम्पदः सद्भिरीश याः । त्वद्भक्तिरससम्भोगविस्रम्भपरिपोषिकाः।। वही1/23
13. समुल्लसन्तु भगवन् भवद्भानुमरीचयः । विकसत्वेष यावन्मे हृत्पद्मः पूजनाय ते।। वही5/8
14. सर्व एव भवल्लाभहेतुर्भक्तिमता विभो । संविन्मार्गोऽयमाह्लाददुःखमोहैस्त्रिधा स्थितः।। वही1/10
15. प्रहर्षाद्वाथ शोकाद्वा यदि कुड्याद्घटादपि । बाह्यादथान्तराद्भावात्प्रकटीभव मे प्रभो।। वही9/17
16. वही 4/8
17. साकारो वा निराकारो वान्तर्वा बहिरेव वा । भक्तिमत्तात्मनां नाथ सर्वथासि सुधामयः।। वही16/22
18 यत्र देवीसमेतस्त्वमासौधादा च गोपुरात् । बहुरूपः स्थितस्तस्मिन्वास्तव्यः स्यामहं पुरे।। वही5/7
19 पूर्णस्यावाहनं कुत्र सर्वाधाराय चासनम् । स्वच्छस्य पाद्यमर्घ्यश्च शुद्धस्याचमनं कुत ।। महो.वि.13
20 अन्तर्बहिश्च पूर्णस्य कथमुद्वासनं भवेत् । भेदहीनस्य विश्वत्र कथं च हवनं भवेत्।। वही 18

की विश्वोत्तीर्ण दशा का वर्णन करता है, जिसमें बाह्यपूजा का कोई प्रयोजन नही है। वहाँ वैखरी वाक् युक्त इस स्तोत्र का भी कोई प्रयोजन नही है। ऐक्य बुद्धिपूर्वक मन को परमशिव में नियुक्त करना चाहिए, अतः सभी अवस्थाओं में परापूजा ही उपयुक्त है।[21] अतः शैवस्तोत्रों में परमेश्वर के सगुण एवं निर्गुण दोनों रूपों का वर्णन है।

**सृष्टि** – शैवदर्शन में सृष्टि छत्तीस तत्वों से युक्त है, वह सृष्टि परमशिव की आनन्दावस्था का बहिर्प्रकाशन रूप है। परमशिव स्वातंत्र्य शक्ति से युक्त है, उसे किसी अन्य तत्त्व की आवश्यकता नही है। वह रसोल्लास युक्त होकर स्वेच्छा से अपने स्वरूप में भेद स्थापित करता है, अतः सृष्टि परमेश्वर की आनान्दावस्था का प्रसरण है। परमेश्वर का यह स्वातंत्र्य अनर्घ कहलाता है।[22] वह परमशिव स्वात्मा में ही सृष्टि और संहार का प्रवर्तक है, जैसे निर्मलदर्पण में नगर, भूमि, जल इत्यादि पृथग्भाव से रहित होने पर भी पृथक् अवभासित होते हैं, वैसे ही चित्तत्त्व परमशिव विश्वव्याप्त छत्तीस पदार्थों से पृथक् न होकर भी पृथक् ही प्रतीत होते हैं।[23] काश्मीर शैवदर्शन के अनुसार समस्त सृष्टि के मूल में शक्तितत्त्व है। उसकी अभिव्यक्ति के अनेक कारण हैं। सृष्टि, स्थिति और संहार में परमशिव शक्ति के विना प्रवर्तित नही होता है। अतः शक्ति को छोड्कर लोकयात्रा प्रवर्तित होती है।[24] यहाँ उत्पल ने शिव और शक्ति का अभिन्नत्व प्रदर्शित कर दोनों की जगत्कारणता सिद्ध की है। सृष्टि की अभिव्यक्ति और प्रलय शिव और शक्ति के प्रकाशविमर्शमय स्वरूप का प्रसार और सङ्कोच है। शैवदर्शन में छत्तीस तत्त्व सृष्टिक्रम में क्रमशः ही एवं शिव से प्रारम्भ होकर पृथ्वी पर्यन्त छत्तीस तत्त्वों का क्रम है। इस विषय में उत्पलदेव ने कहा है कि मैं छत्तीस तत्त्वों से युक्त काय, वाणी और चित्त के कर्मों से परमेश्वर की अर्चना सदा करता हूँ । अतः उत्पलदेव छत्तीस तत्त्वों के कर्म द्वारा परमशिव सर्वदा पूजते हैं।[25] ये छत्तीस तत्त्वों का समावेश युक्त भक्ति में उल्लसित है, अत एव वह भक्त पूजा महोत्सव विलक्षण ही है, जहाँ इन छत्तीस तत्त्वों का समन्वय होता है।[26] अतः शिव और शक्ति के अभेद होने से (परास्तुतिः, देवीशतकम् इत्यादि में) शक्ति की उपासना भी प्राप्त होती है, तथापि अद्वयरूप शिव की ही प्रधानता प्राप्त होती है। उत्पल के शिवस्तोत्रावली में अनेकों रूप वाले परमशिव की स्तुति की जाती है। जो चिद्रूप होने से स्वातन्त्र्य शक्ति से अग्नि, सोम, रवि, ब्रह्म, विष्णु, स्थावर–जङ्गम इत्यादि विविधरूप स्वीकार करता है।

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24. जय त्रैलोक्यसर्गेच्छावसरासद्वितीयकः । जयैश्वर्यभरोद्वाहदेवीमात्रसहायकः ।। वही 13 / 13

25. त्वद्धाम्नि चिन्मये स्थित्वा षट्त्रिंशत्तत्त्वकर्मभिः । कायवाक्चित्तचेष्टादयैरर्चये त्वां सदा विभो।। वही 17 / 11

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संस्कृत

# महामाहेश्वराचार्योऽभिनवगुप्तः

– डॉ. योगेश शर्मा –

अभिनवगुप्तः स्वजीवनवृत्तविषये कालिदासवत् सर्वथा मौनं नाभवत्। यथा कालिदासः स्वमहाकाव्येषु कदापि स्वनामोल्लेखनम् नाऽकरोत्। परन्तु अभिनवगुप्तः स्वग्रन्थद्वये तन्त्रालोके परात्रिंशिकाविवरणे च स्वजीवनस्य स्वपूर्वजानानाञ्च विषये चर्चामकरोत्। कदा कदा स्वविभिन्नटीकासु स्वगुरूणां चर्चा तैश्च पठितग्रन्थानाञ्च चर्चामकरोत्। अभिनवगुप्तस्य पिता नरसिंहगुप्तः आसीत् यः चुखुलकनाम्ना प्रसिद्धासीत्। सोऽपि शिवोपासकः आसीत्। अभिनवस्य माता विमलकला आसीत्। सा एका पुण्यात्मा धर्मपरायणा च महिलासीत्। नरसिंहगुप्तः विमलकला च सुखीदम्पती आसीत्। ते गृहस्थस्य कर्तव्यानां निर्वाहः सांसारिकमोहकारणेन न अपितु शास्त्रविधानानुसारं कुर्वन्ति स्म। परिवारस्य वातावर्णं पूर्णतया धार्मिकं वैदुष्यपूर्णञ्चासीत्। एतयोः दम्पत्योः गृहयेव 950 तः 960 ई. मध्ये अभिनवगुप्तस्य प्रादुर्भावोऽभवत्। कश्मीरक्षेत्रे परम्परागतः एषो विश्वासः आसीत् यत् अभिनवगुप्तः 'योगिनीभूः' अर्थात् योगगिन्याः अजायत्। अभिनवगुप्तस्य पितरौ शिवस्य निष्ठावन्तौ भक्तौ आस्ताम्। स्वपरवर्तीजीवने अभिनवगुप्तः शैवयोगीजीवनपद्धतिं धारणस्य शैवदर्शनस्य स्वप्रतिपादनत्वेन शैवसम्प्रदायस्य आचार्यणां पदवीम् अप्राप्नोत्। शैवेषु एतादृशो विश्वासः प्रचलितो वर्तते यत् केवलं 'योगिनीभूः' एव शैवाद्वैतस्य सिद्धान्तानां सम्यक् ज्ञानं कर्तुं शक्नोति, सः एव तेषां वैदग्ध्यपूर्णं प्रतिपादनञ्च कर्तुं शक्नोति। अतः एव अभिनवगुप्तं 'योगिनीभूः' इत्य मन्यते। शैवसिद्धान्तानसुारं 'योगिनूभूः' पुत्रप्राप्तये दम्पती संगमसमये लौकिकवासनारहितौ भवेताम्। माता आत्मानं शक्तेः पिता आत्मानं शिवस्य भावनाञ्च कुर्याताम्। अभिनवगुप्तकृत–तन्त्रालोकटीकाकार–जयद्रथानुसारम् अभिनवस्य 'योगिनभूः' इति प्रचलिता धारणा स्वयं अभिनवस्य प्रमाण्योपरि आधारितास्ति यतोहि जयरथस्य व्याख्यानुसारं तन्त्रोलोकस्य प्रथमा कारिका अस्य तथ्यस्य संकेतं करोति । परवर्तिनः रचनाकाराः अभिनवगुप्तं 'अभिनवगुप्तपाद' इत्युक्त्वा अस्मरन्। पं.वामनाचार्यः झलकीकरः अस्मिन् विषये एकस्याः कथायाः उल्लेखनं करोति । स्वबाल्यकाले अभिनवगुप्तः एकस्यां पाठशालायाम् अगच्छत्। तेषामध्यापकाः तेषां बहुमुखीं प्रतिभां तीव्रस्मरणशक्तीं च दृष्ट्वा अत्यन्तप्रभाविताः अभवन्। तेषां सहपाठिनः तेभ्यः एवं बिभ्यति यथा सर्पात्। अतः अध्यापकः तं अभिनवगुप्तपाद इत्युक्त्वा असम्बोधयत्। एवं प्रकारेण एतत् नाम गुरुप्रदत्तः असीत्। अभिनवगुप्तस्य एतादृशे कुलेऽभवत् यत्र वैदुष्य शिवभक्तेश्च एका दीर्घतमा परम्परा आसीत्। तस्य जीवनस्य प्रत्येकदिवसः पाण्डित्यमये भक्तिमये च वातावरणे व्यतीतः । पितरौ अतिरच्य तस्य परिवारे तस्य पितृव्यः वामनगुप्तः, अनुजः मनोरथः, अन्याः अपि पञ्च पितृव्यपुत्राः आसन्। तस्य पितृव्यः वामनगप्तुः विद्वान् कविः आसीत्। अभिनवगुप्तः कश्चित् कालपर्यन्तं तस्मात् शिक्षां अगृह्षात्। तस्य एकः अपरः पितृव्यपुत्रः अग्रिमे काले तस्य शिष्योऽभवत् । सम्पूर्णपरिवारस्य रुचिः विद्यायां तथा भक्तौ आसीत् । स्वकौटुम्बिकवातावरणस्य विषये अभिनवगुप्तः वदति यत्–"परिवारस्य सर्वे सदस्याः लौकिकसंपत्तिं तृणवद् ज्ञात्वा शिवस्य ध्यानैव स्वहृदयम् असमर्पयन्" अभिनवगुप्तः स्वजीवनकाले बहुलेखनकार्यं कृतवान्। तस्य प्रमुखाः कृतयः एताः सन्ति – तन्त्रालोकः, बोधपञ्चदशिका, मालिनि–विजय–वार्तिकम्, परात्रिंशिका, ध्वन्यालोकलोचनम्, अभिनवभारती (नाट्याशास्त्रस्य ग्रन्थः) भगवद्गीतार्थसंग्रहः इत्यादयः। स्त्रोत्रवाङ्मये अपि अभिनवगुप्तस्य बह्वव्यः रचनाः सन्ति। काश्मीरीय–पण्डितेषु तत्रस्थित–यवनेषु च एषः परम्परागतो विश्वासः आसीत् यत् यदा अभिनवगप्तुः एवम् अनुभवम्

अकरोत् यत् तस्य स्वजीवनस्योद्देश्यं पूर्णवम् अभवत् तदा सः एकस्मिन् दिवसे स्वशिष्यैः सह हिमालयस्य भैरवगुहायाम् अगच्छत्। मार्गे सः भैरवस्तवस्य उच्चारणं कृतवान् यस्य रचनां सः साहित्यिकगतिविधेः कालेऽकरोत् । तत्र स्वशिष्यान् पृष्ठे त्यक्त्वा अभिनवगुप्तः तस्यां गुहायामप्रविशत् पुनः कदापि बहिः न अगच्छत्।

**हिन्दी भाषा में संक्षिप्त विवरण** – आचार्य अभिनवगुप्त अपने जीवन के विषय में कालिदास के जैसे हमेशा मौन नहीं रहे। जैसे कालिदास ने अपने महाकाव्यों में कभी भी अपने नाम का उल्लेख नहीं किया । लेकिन अभिनवगुप्त ने अपने दो ग्रन्थ तन्त्रालोक तथा परात्रिंशिकाविवरण में अपने जीवन का और अपने पूर्वजों का वर्णन किया । कहीं कहीं तो अपनी विभिन्न टीकाओं में अपने गुरुओं की तथा उनके द्वारा पठित ग्रन्थों की भी चर्चा की। अभिनवगुप्त के पिता नरसिंह गुप्त थे, जो चुखुलक नाम से प्रसिद्ध थे। उनके पिता शिव जी के उपासक थे। अभिनवगुप्त की माता विमलकला थी, वह एक पुण्यात्मा और धर्म परायणा महिला थी। नरसिंह गुप्त और विमलकला एक सुखी दंपत्ति थे। वह गृहस्थ के कर्त्तव्यों का निर्वाह सांसारिक मोह से नहीं अपितु शास्त्रों के विधान के अनुसार करते थे। परिवार का वातावरण पूर्ण रूप से धार्मिक तथा विद्वत्तापूर्ण था । इन दो दंपत्ति के घर में 950 से लेकर 960 ईसवी के बीच अभिनवगुप्त का प्रादुर्भाव हुआ। कश्मीर के क्षेत्र में परंपरा से ही यह विश्वास था कि अभिनव गुप्त 'योगिनीभूः' अर्थात् योगिनी की शक्ति से उत्पन्न हुए है। अभिनव गुप्त के माता पिता भगवान शिव में निष्ठा तथा भक्ति रखते थे। इसीलिए अपने परिवर्तित जीवन में अभिनव गुप्त ने सेव योगी जीवन पद्धति को धारण किया । ऐसा विश्वास था कि जो योगिनीभू है वही शैवाद्वैत के सिद्धांतों का प्रतिपादन करने में सक्षम है और उनका विद्वत्ता का पूर्ण प्रतिपादन कर सकता है। इसलिए अभिनव गुप्त को 'योगिनीभूः' मानते थे। शैवसिद्धांत के अनुसार योगिनी भू पुत्र की प्राप्ति के लिए माता–पिता को संगम के समय लौकिक वासना से रहित होना चाहिए। माता अपनी आत्मा में शक्ति की और पिता अपनी आत्मा में भगवान शिव की भावना को करें। अभिनव गुप्त कृत तंत्रलोक टीकाकार जयद्रथ के अनुसार 'योगिनीभूः' यह प्रसिद्ध धारणा अभिनव के प्रमाणों पर अधारित थी। परवर्ती रचनाकारों ने भी अभिनव गुप्त को अभिनवगुप्तपाद यह कहकर के स्मरण किया, पंडितवामनाचार्य इस विषय में एक कथा का उल्लेख करते हैं कि अपने बाल्यकाल में अभिनव गुप्त एक पाठशाला में गए। वहाँ उनके अध्यापकों ने उनकी बहुमुखी प्रतिभा को देखकर उनकी तीव्रस्मरण शक्ति को देखकर बहुत प्रसन्न तथा प्रभावित हुए और उनके सहपाठी भी उनसे डरने लगे। वहाँ पर अध्यापक उनको अभिनवगुप्तपाद कहकर संबोधित करते थे। इस प्रकार से इनका नाम गुरुप्रदत्त था। अभिनवगुप्त इस प्रकार के कुल में उत्पन्न हुए जहां विद्वत्ता और शिव भक्ति की परंपरा थी। उनके जीवन का प्रत्येक दिवस और भक्तिमय वातावरण में व्यतीत होता था। माता–पिता के अलावा परिवार में उनके चाचा वामन गुप्त और उनका छोटा भाई मनोरथ और उनकी और उनके पित्र पुत्र थे। उनके चाचा वामन गुप्त विद्वान् कवि थे। अभिनव गुप्त ने कुछ काल तक उनसे भी शिक्षा ग्रहण की। अभिनवगुप्त अपने कुटुंब के विषय में अवगत कहते हैं कि परिवार के सभी लोग अलौकिक संपत्ति को तिनके के समान मानकर शिव के ध्यान में ही अपने हृदय को समर्पित करते थे। अभिनव गुप्त ने अपने जीवन काल में बहुत लेखन कार्य किया, उनकी प्रमखु कृतियाँ – तन्त्रालोकः, बोधिञ्चदशिका, मालिनि–विजय–वार्तिकम, ˎपरात्रिंशिका, ध्वन्यालोकलोचनम, अभिनवभारती (नाट्यशास्त्रस्य ग्रन्थ) भगवद्गीतार्थसंग्रहः अदि थी। उन्होंने स्त्रोत्रवाङ्मय की भी रचना की। कश्मीरी पंडितों का यह परंपरागत विश्वास था कि जब उनका उद्देश्य पूर्ण हो गया तब एक दिन वे हिमालय की गफ्ुा में गए। मार्ग में भैरवस्तोत्र का पाठ करते हुए और उस गुफा में प्रवेश कर गये। उसके बाद बाहर कभी भी नहीं आए।

# पज़र प'ज़'रावुन

## (Awakening To The Truth)

*Malini presents here a discourse by Swami Lakshman Joo of in Kashmiri, which is the 4th in a series of discourses that he delivered between 27th April and 3rd August 1980 at Gupta Ganga, Ashram in Ishaber, Srinagar. Swami ji used to conduct discourses every Sunday on Kashmir Shaivism for the benefit of general public and for his devotees in particular. This series which is being covered in this and the next few issues of Malini were handwritten while Swami ji was delivering the discourses by a very close and dear devotee of Swami ji, Pandit Janki Nath Kaul who was a well known personality from Kashmir and was popularly known by his pen name "Kamal". The manuscript was later approved by Swami ji when it was shown to him by Shri Janaki Nath Kaul ji. Another dear devotee of Swami ji and son of Sh. Janki Nath Kaul ji Shri Anupam ji, brought it out in the form of a booklet under the name of "Pazar Pa'za'ravun" (Awakening To The Truth). The booklet was later published by the Ishwar Ashram Trust in 1993.*

### च़ूर्युम व्याख्यान

(मई 31, 1980)

## चक्रोदय प्राणायाम, प्रत्याहार, ध्यान त धारणा

चक्रोदय युस प्राणायामुक दोयुम प्रकार वोन पतिमि आथवारि, जानकीनाथ छु दपान सु तोर न वार पा'ठय फिकिरि।

शाह गछ़ि तोन करुन। यि गछ़ि वार वार खारुन त वार वार वालुन। यि रटि जाय कम। स्पैन आफ स्पेस (span of space) रटि ज्याद यलि खारि त वालि जल्जल। कल्लटन छु वोनमुत –

**'तुटिपाते सर्वज्ञत्वसर्वकर्तृत्वलाभः'।**

कुनि सात गछ़ि शाह सदाह तुटि त रटि जाय कम'। मगर यलि यि कमनय तुटियन मज़ फेरि त्यलि रटि जाय ज्याद। यलि सह आसि पत दोरान त्यलि छु यि शाह तेज पकान–खहह खहह – यि रटि ज़्याद स्पेस (space) वोज क्याह गछ़ि करुन? शाह ग्रछ़ि हमेश वार वार खारुन त वार वार वालुन चक्रोदय प्राणायान करान यिथ पा'ठ्य गुरुहन आसि वो नमुत शाह खसनुक त वसनुक राज (मंत्र)। मगर शाह खस–वस छे अति सशब्द आसान। अ'न्द्य – प'क्ष्य ति आसि कांह त सु शब्द गछ़ि सु बोजुन। मगर ज्यूठ शाह खारुन ति त वालुन ति। ब्याख ति युथ बोजि।

अथ चक्रोदय प्राणायामस छे द्वयि प्रका'र्य गति –

अख छस प्राणापान सत्य हटि किञ।

ब्याख छस हृदयि किञ – यि गछ़ि न करुन। अमि सत्य छे गर्मी गछ़ान। अगर यि करिव त

हार्ट–फेल (Heart-fail) गछ़ि जल्द आ'ठन दोहन ताम। लेहज़ा गछ़ि न यि हृदयि किञ प्राणायाम करुन। यि छु स्यठा कठ्युन।

हटि किनिय गछ़ि प्राणायाम करुन। शाह गछ़ि त'निरावुन। मगर ह्यस गछ़ि होल् गण्डिथ करान रोजुन। पत छि गछ़ान जिफ। ह्यस (awareness) छु न दिवान गछन न्यन्दरि अन्दर। शाह छु रोज़ान स्यठा तोन त यि छु गछ़ान न्यन्दरि त जाग्रतस मंज़ भाग। अतिथय ह् यस आसुन गव तुर्य। पूर ह् यस गव तुर्य। अत्यथ छ न न्यन्दर लगान (no hope for giddiness). यि गव प्राणायामुक सफर। अत्यथ छु अमिस कार्म – मल गोलमुत। अथ यत्यथ आसि ततिथय रोज़ि। खुर यिथ पा'ठ्य आसि तिथय पा'ठ्य रोज़ि। अथ मंज़ छि न कर्मेन्द्रिय का'म करान। कर्मेन्द्रिय छि खत्म गछ़ान। अ'छिनय योत ह्यकि हरकथ क'रिथ। अ'छ छे वुछान मगर कुनि कुन ति छुन अमिस खयाल गछ़ान।

**'रथ्यां गमने तृणपर्णादिवत् ।'**

यिथ पा'ठ्य वति आसि कांह पकान। त'मिस क्याह खयाल गछ़ि वति प्यठ प्येमच़ि गास कचि कुन या पनवथरस कुन। किहिञ न। तिथय पा'ठ्य छु यि यूगी अथ दशायि मंज़ अ'छ्व वुछान मगर सनान न किहिञ। हालस मंज़ ज़न आसि। शब्द छि अति गछ़ान मगर यि छुन सनान। ज़ाग्रत, स्वप्न त सुषुप्ति मंज़ प्राणायामुक न्वबर्युम (external) सफर मोकलोव। वोञ गव अन्दर्युम (internal) सफर तुर्यस मंज़।

**'क्षुरस्य धारा निशिता दुरत्यया**
**दुर्ग पथस्तत्कवयो वदन्ति।'**

उपनिषदस मंज़ छु वोनमुत ज़ि यि गव तेज़ तल्वारि ह'ज़ि धारि प्यठ पकुन। यि छु महा कठ्युन सफर। अवय छि गाटल्य अथ बनान दुर्गम, कठिञ वथ।

वोञ गव अन्दर्युम (internal journey) सफर। अमिस छु अन्दर्य किञ दिव्य शब्द, दिव्य स्पर्श, दिव्य रूप, दिव्य रस त दिव्य गन्ध, यिमन हुन्द अलौकिक अनुभव गछ़ान। मगर शाह छुस खसान–वसान आसान। महा सुन्दर शब्दन ह'न्द्य स्वर छु बोज़न। अलौकिक सुन्दर रूप छिस बोज़न यिवान। कोमल त दिव्य स्पर्श ति छु अनुभव करान। यिथय पा'ठ्य छिस दिव्य रस त दिव्य गन्धक्य ति अनुभव ब्रोण्ठ यिवान। अभ्यासस मंज़ छि यिम डिस्ट्रैक्ट (distract) करान। यिम छि सा'रिय व्यध्न यिमन कुन गछ़ि न ध्यान्य द्युन। यिमव सत्य छु यूतय पताह लगान ज़ि ब छुस वति ब्रोंठ पकान। अगर यिमन कुन अति गव त्यलि छिस बड तकलीफ दिवान। यिम छिस गिरावान। यिमन गछ़ि पकन द्युन मगर यिमन कुन गछ़ि न अख रछ़ ति ध्यान द्युन। यि गव अन्दर्युम सफर। यि गछ़ि हुश्या'री मंज़ करुन।

अमि पत गव प्रत्याहार –

**''शब्दादिगुणवृत्तिर्या चेतसा ह्यनुभूयते।**
**त्यक्त्वा तां प्रविशेद् धामं परमं तत् स्वचेतसा।।''**

शब्दाद्यक गुणन हंज़ ज़ान योस मन किञ छे अनुभव यिवान करन सो छे सा'रय विषयन हंज़य आसान। शब्द, स्पर्श, रूप, रस, त गन्ध छि विषयन ह'न्ज़य ज़न। सो सा'रय त्रा'विथ गछ़ि अभ्यासच कूशिश करञ। 'प्रविशेत्' गव अभ्यास गछ़ि करुन। तुर्यस मंज़ गोमुत दिव्य शब्द, स्पर्श, रूप, रस, त गन्ध गछ़ि स्वात्म रूप बनेमच़ि बोज़ किञ अनुभव करुन। 'स्वचेतसा'=स्वात्मरूप बनेमच़ बोद्ध। अथ छि

वेदान्तस मंज़ वनान 'ऋतम्भरा तत्र प्रज्ञा'। ऋतम्भरा बोज़ किञ छु यिवान पनुन आत्मा पछानन। यि छे आसान 'भवपाशनिक्रन्ताना'–संसारकिस पाशस छे यि बुद्ध टुकर करान। अति गछ़ि न कुनि ति विकल्पस कुन ध्यान द्युन। यिम दिव्य शब्दादि ति गछ़न त्रावञ। यिमन मंज़ गछ़िन वलन युन –

'परमार्थ विकल्पेऽपि न लिप्येत पण्डितः' यिथ पा'ठय ज़न मखनलालन वोन ऊतर मधुमती भूमिकायि हुन्द वर्णन करान। ज्ञानवान स'ज़ दिव्य दृष्टि यमि किञ सु सोरुय जगथ छु ब्रह्मरूपय ज़ानान त ब्रह्ममयिय वुछान। अथ छि वनान मधुमती भूमिका। अथ मंज़ छि अमिस यूगियस देवाङ.गनायि अर्थात दिव्यशक्तियि अमि वति डालान, पथभ्रष्ट करनुक बड यत्न करान। दिव्य शक्तियन हुन्द छु तमिस साक्षात सपदान। यिमन छि वनान स्थानीय देवता। यि अनुभव छु यूगियस ऋतम्भरा प्रज्ञा वोदय सपदनस प्यठ मधुमती भूमिकायि मंज बनान। शब्दादि वृत्ति आयि अति त्रावन। प्राणपान गति छे चलान यति ति। मगर यि सफर छु चलान तुर्यस मंज़।

पत छु ब्ययिस सफरस मंज़ पकुन। सु गव ध्यान –

**'धीगुणान्समतिक्रम्य निर्धेयं परमं विभुम्।**
**ध्यात्वा ध्येयं स्वसंवेद्यं ध्यानं तच्च विदुर्बुधाः।।'**

बोज ह'न्दयन गुणन छु यति अपोर तरान। निर्धेय व्यापक ध्यानय योत छु रोज़ान। पत छे गछ़ान प्राणापान गति ति खतम। यि छु यछ़ान सुषुम्ना धामस मज़ प्रवेश करुन। ध्यान ठहरनस प्यठ छु यि अमिस पानय गछ़ान।

यिम बुढ बटनि छना कुनि सात वनान –

**'त्युथ म्य करनाव युथ न आसि करनुय केंह।**
**त्युथ म्य सोरनाव यथ न आसि सोरनुय केंह।।'**

प्राणापान छि अथ दशायि मज़ खतम गछ़ान। सुषुम्ना–धामस मंज़ छि बोन वसान।

स्पन्दस मंज़ छु ना वोनमुत –

**'यामवस्थां समालम्ब्य यदयं मम वक्ष्यति।**
**तदवश्यं करिष्येऽहमिति संकल्प्य तिष्ठति।।**
**तामाश्रित्योर्ध्वमार्गेण सोमसूर्यावुभावपि।**
**सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः।।'**

पत छन मेहनत करञ केंह। पत छु योहोय ट्रीटमेंट (treatment)। प्राणापान गति छे त्रावान, पत छे प्राणन् रूपता आ'च़ रोज़ान। यिथ पा'ठ्य ना बिजिलियि ह'न्ज करन्ट लगावव। क्याछु गछ़ान। थर थर छे गछ़ान। यि छे यह य हाइ टेन्शन पावर करन्ट हिश। मगर बिजली ह'न्ज़ करन्ट छि दुःख दिवान, जुव कहान। मगर यि छे आनन्द दिवान – but this is blissful. यि प्राणन्रूपता छे योस प्राणस ति छे जुव दिवान। लेहजा छे यि प्राणापान गति पत प्राणनरूपतायि जाय दिवान। सोय गयि physical death – 

भौतिक मृत्यु। मगर यि मा छि मृत्यु। अथ दशायि मंज़ छुन नब्ज (pulse) चलान शरीरस मंज़। Circulation of blood – खूनुक दोर छु चलान।

अथ प्राणनरूपतायि मंज़ छि स्यठा चीज बदलान। यि छन प्राणनरूपता आ'च वुदयस यिवान। अभिनवगुप्तपाद छि अथ वनान वेध–दीक्षा तन्त्रालोकस मंज़। यि वेध दीक्षा (elevated cure) छे तमिसय शिष्यस यिवान दिन युस स्यठा elevated साधन–सम्पन्न त न्यर्मल बोज़ सोस्त आसि। शिष्यस गछ़न सा'रिय साधन आसञ स्यद्ध गा'मत्य त्यलिय छु ह्यकान योग्य सत्गुरु तमिस वेध–दीक्षा (Initiation with penetration) करिथ। यिथ पा'ठय भरम सत्य जोद करान छि तिथय पा'ठय छु सद्गुरु अमिस सत्शिष्यस प्राण किञ यि दीक्षा भरम ह्युव ज़न तारान। अवय किञ छु उपनिषदस मंज़ ति वोनमुत –

**'प्राण एव आत्मा'**

– प्राणय छु आत्मा। वेधन छु अमिस पानय गछ़ान। यि छु योहोय हाइ टेन्शन पॉवर विद ब्लिस (high tension power with bliss)। अथ छि वनान आत्म–व्याप्ति।

यि वेधन (penetration) छु च़ोरि प्रका'र्य –

1. वेध–दीक्षा या शाक्त वेध – युस जन म्य वुञ वोनमव।
2. दोयुम गव बिन्दु। वेध–युस जन पति–पत्नी संयोगस मंज़ (in sexual coupulation) आनन्द छु परिश्वक्त अवस्थायि मंज़ यिवान तथ दिमव ज़रब (multiply million billion) लछव त करोरव सत्य, सु क्युथ त कोताह आनन्द आसि, सुय आनन्द छु यथ बिन्दु–वेधस मंज़ अमिस यूगियस अनुभवस मंज़ यिवान। गोर छु शिष्यस करान वेधन मगर तमिस छु न तरान फिकिरि।
3. त्रयुम गव भुजंग–वेध – यि छु वुञ वनिमत्यन अख त ज़ वेधन हुन्द म्युल। अमिस छु भासान पनुन पान सर्पाकार। त अ'ध्य मन्ज़ छुस अनन्त आनन्दुक अनुभव सपुदान।
4. चू र्युम गव भ्रमर–वेध – यथ मंज़ छु अमिस भोम्बुर सं'द्य पा'ठय गं गं गछ़ान। बस, ध्यानसय मंज़ छे योत तामय व्याप्ति। अमि पत छुन ध्यान यिवान करन।
5. सो गयि पं'चिमि प्रकारूक वेधन। अथ छि वानन पर–वेध। अति छु यूगी पा'ञपानय आत्म। स्वरूपय ओत रोजान। न छि ओर प्राणापानच गथ, न छि अति ध्यान–धारणा। यि छु यिय त बेयि न केह। पत गयि धारणा –

**'धारणा परमात्मत्वं धार्यते येन सर्वदा।**
**धारणा सा विनिर्दिष्टा' भवबन्ध विनाशिनी।।**

प्राणापानक्य च़ोर रूप धारण करिथ छे पत यथ मंज़ अ'छ ति ह्यकान वुछिथ, कर्मेन्द्रिय ति छि का'म करान। मगर किथ पा'ठय? स्वरूपचि अवस्थायि मंज़य छु सोरुय सपदान। अमि ज़ा'न्य ब्रिन छु न ब्ययि केहति अति –

**'नात्र क्षाप्यं न च गोप्यम्'।**

(यति न छु केंह त्रावनस लायख न खटनस लायख)।

# तत्त्वाध्वानानुसरणम् – काश्मीर शैव परम्परायां साङ्ख्य दर्शनेचप्रदत्तानांतत्त्वानामनुशीलनम् (तृतीयं भागम्)

– सुरेन्द्र चन्द्र त्रिपाठी –

श्रीश्रीविश्वविद्यालयः विद्याधरपरम कटकम ओडिशा

𑆱𑆶𑆫𑆼𑆤𑇀𑆢𑇀𑆫 𑆖𑆤𑇀𑆢𑇀𑆫 𑆠𑇀𑆫𑆴𑆥𑆳𑆜𑆵𑆂

𑆯𑇀𑆫𑆵𑆯𑇀𑆫𑆵𑆮𑆴𑆯𑇀𑆮𑆮𑆴𑆢𑇀𑆪𑆳𑆬𑆪𑆂, 𑆮𑆴𑆢𑇀𑆪𑆳𑆣𑆫𑆥𑆶𑆫𑆩𑇀, 𑆑𑆛𑆑𑆩𑇀, 𑆏𑆝𑆴𑆯𑆳

𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆣𑇀𑆮𑆳𑆤𑆳𑆤𑆶𑆱𑆫𑆟𑆩𑇀 - 𑆑𑆳𑆯𑇀𑆩𑆵𑆫𑆯𑆽𑆮𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆁 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆢𑆫𑇀𑆯𑆤𑆼 𑆖 𑆥𑇀𑆫𑆢𑆠𑇀𑆠𑆳𑆤𑆳𑆁 𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆳𑆩𑆤𑆶𑆯𑆵𑆬𑆤𑆩𑇀 (𑆠𑆸𑆠𑆵𑆪𑆁 𑆨𑆳𑆓𑆩𑇀)

𑆍𑆠𑆱𑇀𑆩𑆳𑆠𑇀 𑆥𑆷𑆫𑇀𑆮𑆁 𑆮𑆪𑆁 𑆑𑆳𑆯𑇀𑆩𑆵𑆫𑆯𑆽𑆮𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆂 𑆩𑆷𑆬𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆴 𑆥𑆜𑆴𑆠𑆮𑆤𑇀𑆠𑆂𑇅 𑆃𑆣𑆶𑆤𑆳 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆂 𑆩𑆷𑆬𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆴 𑆥𑆜𑆳𑆩𑆂𑇅

𑇓.𑇓 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆥𑆫𑆩𑇀𑆥𑆫𑆳 -

𑆥𑆚𑇀𑆖𑆮𑆴𑆁𑆯𑆠𑆴𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆳𑆁 𑆱𑆩𑇀𑆪𑆑𑇀 𑆃𑆣𑇀𑆪𑆪𑆤𑆩𑇀 𑆍𑆮 𑆩𑆶𑆑𑇀𑆠𑆴𑆩𑆳𑆫𑇀𑆓𑆱𑇀𑆪 𑆢𑇀𑆪𑆾𑆠𑆑𑆂 𑆅𑆠𑆴 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆢𑆫𑇀𑆯𑆤𑆼 𑆇𑆬𑇀𑆬𑆴𑆒𑆴𑆠𑆩𑇀𑇅 𑆃𑆱𑇀𑆪 𑆢𑆫𑇀𑆯𑆤𑆱𑇀𑆪 𑆩𑆷𑆬𑆥𑇀𑆫𑆮𑆫𑇀𑆠𑆑𑆂 𑆑𑆥𑆴𑆬𑆩𑆶𑆤𑆴𑆂, 𑆥𑆫𑆤𑇀𑆠𑆶

𑆃𑆣𑆶𑆤𑆳 𑆮𑆪𑆁 𑆩𑆤𑇀𑆪𑆼 𑆆𑆯𑇀𑆮𑆫𑆑𑆸𑆰𑇀𑆟𑆮𑆴𑆫𑆖𑆴𑆠𑆱𑇀𑆪 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆢𑆫𑇀𑆯𑆤𑆁 𑆑𑆥𑆴𑆬𑆩𑆶𑆤𑆼𑆂 𑆥𑇀𑆫𑆮𑆫𑇀𑆠𑆴𑆠𑆱𑇀𑆪 𑆱𑆳𑆕𑇀𑆒𑇀𑆪𑆯𑆳𑆱𑇀𑆠𑇀𑆫𑆱𑇀𑆪 𑆤𑆴𑆢𑆫𑇀𑆯𑆤𑆫𑆷𑆥𑆼𑆟 𑆓𑇀𑆫𑆤𑇀𑆡𑆂𑇅 𑆢𑆫𑇀𑆯𑆤𑆼𑇁𑆱𑇀𑆩𑆴𑆤𑇀 𑆥𑆶𑆫𑆶𑆰𑆿 𑆥𑇀𑆫𑆳𑆫𑆨𑇀𑆪 𑆥𑇀𑆫𑆑𑆸𑆠𑆴𑆥𑆢𑆳𑆫𑇀𑆡𑆁 𑆥𑆚𑇀𑆖𑆮𑆴𑆁𑆯𑆠𑆴𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆳𑆁 𑆩𑆷𑆬𑆼𑆤 𑆮𑆴𑆯𑇀𑆬𑆼𑆰𑆟𑆁 𑆑𑇀𑆫𑆴𑆪𑆠𑆼𑇅

𑇓.𑇓.𑇐 𑆥𑆚𑇀𑆖𑆮𑆴𑆁𑆯𑆠𑆴𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆴 -

𑆑𑆳𑆯𑇀𑆩𑆵𑆫𑆯𑆽𑆮𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆁 𑆪𑆼 𑆰𑆛𑇀𑆠𑇀𑆫𑆴𑆁𑆯𑆠𑇀𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆴 𑆇𑆬𑇀𑆬𑆴𑆒𑆴𑆠𑆳𑆤𑆴 [𑇓.𑇐.𑇐(𑆑)] 𑆠𑆼 𑆱𑆲 𑆩𑆷𑆬𑆠𑆠𑇀𑆠𑇀𑆮𑆩𑆳𑆠𑇀𑆫𑆫𑆷𑆥𑆼𑆟 𑆓𑆟𑆴𑆠𑆳𑆂𑇅

𑇓.𑇓.𑇓 𑆥𑇀𑆫𑆩𑆳𑆟𑆩𑇀 -

𑆥𑇀𑆫𑆩𑆳𑆟𑆁 𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆩𑇀 𑆅𑆠𑆴 𑆱𑆲 𑆱𑇀𑆮𑆵𑆑𑆸𑆠𑆩𑇀𑇅 "𑆑𑆠𑆩𑆳𑆂 𑆥𑆶𑆤𑆫𑇀𑆨𑆼𑆢𑆳 𑆮𑆴𑆣𑆳 𑆅𑆠𑇀𑆪𑆶𑆑𑇀𑆠𑆼 𑆱𑆲 '𑆢𑆸𑆰𑇀𑆜𑆩𑆤𑆶𑆩𑆳𑆤𑆩𑆳𑆥𑇀𑆠𑆮𑆖𑆤𑆁 𑆖' 𑆅𑆠𑆴𑇅 𑆠𑆱𑇀𑆪 𑆬𑆿𑆑𑆴𑆑𑆥𑇀𑆫𑆩𑆳𑆟𑆳𑆨𑆴𑆥𑇀𑆫𑆳𑆪𑆁, 𑆬𑆾𑆑𑆮𑇀𑆪𑆶𑆠𑇀𑆥𑆳𑆢𑆤𑆳𑆫𑇀𑆡𑆁 𑆠𑆤𑇀𑆠𑇀𑆫𑆳𑆤𑇀𑆠𑆫𑆵𑆪𑆟𑆴𑆑𑆳𑆫𑆳𑆠𑆳 ..." (Mishra, Vachaspati. Udaseen, Balram. 54).

३.३.३ मङ्कटवादः -

मङ्कटवादः मा ङ्कृटमने प्रभापभ्रूनमलङ्करोति। (०) समता सकरण्वा (३) उपादानग्रन्था (३) मकृभूमकृकरण्वा (४) कारणवावा इति समृ विज्ञानं।

३.३.४ गुणत्रयमा -

मङ्वरजउभा मिङ्गिगुणभयिप्रकृतिः। एतानां श्वन्दउ गफलृ वा फेडः पञ्चिकरणप्रभवावा ग्र एगति हुतानां मक्षिः मभ्रुवति। यथा प्रदीपश्वम्भ्रितः वतिउलानलाः परभ्ररविरोणभङ्गकाः सपि यउा मृमभत्र्ययावा मुलोकं ममति, उथैव मृवृवभ्रूवा मङ्वरजउभाः मल्पनत्रभाः ठवत्रि।

३.३.५ उद्भिज्जः - श्विङ्गिमजः

भेदप्राप्तियावता कारणशरीरः सृष्टि-स्थिति-लयशक्तेः पुनः पुनः स्थूलः

कार्यशरीरं गच्छति। प्रकृतिपुरुषयोः साक्षात्कारानन्तरं सर्वं शक्तेः

पुनराविर्भूतं न सम्भवति। तदेव भेद उच्यते। तदनन्तरं दुःखप्रत्ययात्मना

स्वभावं भवति, जीवः पुनः जन्मकारणशक्तेः न स्पृशति उच्यते।

३. उद्भवानुमीलनभा (FIG-1)

काश्मीरशैवपरम्परायां शास्त्रोक्तेन च पञ्चविंशतितत्त्वानां सत्त्वं वर्ण्यते।

शास्त्रोक्तेन ईश्वरस्य उद्धारणं न दृश्यते। प्रकृति-पुरुषौ एव सृष्टि-स्थिति-

लयानां कारणभूततत्त्वानि इति तद् स्वीकृतानि। पुनः पुरुषस्य

निर्विकारता-निर्गुणता-उदासीनकारणता तस्य उपस्थिति एव सृष्टेः

कारणभा इति तद् निरूपितमस्ति। सत्ता प्रकृतिः सम्भूयवैषम्यभा

मुद्भूता सती कारणशरीराणि निर्माय च प्रलयं याति, पुनः सर्वं

𑆥𑇀𑆫𑆑𑆜𑆪𑆠𑆴 𑆖𑇅 𑆍𑆠𑆳𑆮𑆠𑆳 𑆥𑇀𑆫𑆑𑇀𑆫𑆴𑆪𑆳 𑆃𑆤𑆤𑇀𑆠𑆑𑆳𑆬𑆳𑆠𑇀 𑆃𑆢𑇀𑆪𑆳𑆮𑆣𑆴 𑆥𑇀𑆫𑆖𑆬𑆴𑆠𑆂 𑆃𑆱𑇀𑆠𑆴, 𑆃𑆤𑆤𑇀𑆠𑆑𑆳𑆬𑆪𑆳𑆮𑆠𑇀 𑆖𑆬𑆴𑆰𑇀𑆪𑆠𑆴 𑆖𑇅 𑆥𑇀𑆫𑆑𑆸𑆠𑆴𑆥𑆶𑆫𑆶𑆰𑆪𑆾𑆂 𑆢𑆫𑇀𑆯𑆤𑆁 𑆥𑇀𑆫𑆳𑆖𑆵𑆤𑆁 𑆢𑆶𑆂𑆒𑆤𑆴𑆮𑆸𑆠𑇀𑆠𑆼𑆂 𑆲𑆼𑆠𑆶𑆂 𑆪𑆠𑆂 𑆥𑆫𑆁 𑆠𑆼𑆰𑆳𑆁 𑆨𑆼𑆢𑆂 𑆱𑆩𑇀𑆨𑆮𑆠𑆴𑇅

𑆑𑆳𑆯𑇀𑆩𑆵𑆫𑆯𑆽𑆮𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆁 𑆰𑆜𑇀𑆠𑇀𑆫𑆴𑆁𑆯𑆠𑇀𑆠𑆠𑇀𑆮𑆳𑆤𑆳𑆁 𑆥𑇀𑆫𑆳𑆟𑆁 𑆱𑆸𑆰𑇀𑆜𑆴𑆥𑇀𑆫𑆑𑇀𑆫𑆴𑆪𑆳𑆪𑆳𑆁 𑆤 𑆯𑇀𑆫𑆵𑆑𑆟𑇀𑆜𑆨𑆳 - 𑆃𑆠𑇀𑆫 𑆥𑆫𑆩𑆯𑆴𑆮𑆂 𑆱𑆸𑆰𑇀𑆜𑆼𑆂 𑆲𑆼𑆠𑆶𑆂 𑆅𑆠𑆴 𑆯𑇀𑆫𑆵𑆑𑆟𑇀𑆜𑆂𑇅 𑆱𑆳 𑆱𑆸𑆰𑇀𑆜𑆴𑆂 𑆠𑆠𑇀𑆮𑆼𑆤 𑆇𑆥𑆬𑆧𑇀𑆣𑆳𑆤𑆴 𑆰𑆜𑇀𑆠𑇀𑆫𑆴𑆁𑆯𑆠𑇀𑆠𑆠𑇀𑆮𑆳𑆤𑆴 𑆃𑆯𑆶𑆢𑇀𑆣𑆳𑆤𑆴 𑆅𑆠𑆴 𑆓𑆟𑆵𑆠𑆳𑆤𑆴 𑆃𑆨𑆴𑆤𑆳 𑆱𑆳𑆫𑇀𑆣𑆩𑇀𑇅

𑆱𑆸𑆰𑇀𑆜𑆼𑆂 𑆅𑆖𑇀𑆗𑆳 𑆥𑆫𑆩𑆯𑆴𑆮𑆼 𑇓𑇒.𑆯𑆶𑆢𑇀𑆣𑆮𑆴𑆢𑇀𑆪𑆳 (𑆃𑆲𑆁𑆠𑆳-𑆃𑆲𑆁𑆠𑆳, 𑆅𑆢𑆁𑆠𑆳-𑆅𑆢𑆁𑆠𑆳 𑆅𑆠𑆴 𑆨𑆳𑆮𑆱𑇀𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆳 ), 𑇓𑇓.𑆅𑆯𑇀𑆮𑆫𑆂 ( 𑆅𑆢𑆁𑆠𑆳-𑆃𑆲𑆁𑆠𑆳 𑆅𑆠𑆴 𑆨𑆳𑆮𑆱𑇀𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆂), 𑇓𑇔.𑆱𑆢𑆳𑆯𑆴𑆮𑆂 (𑆃𑆲𑆁𑆠𑆳-𑆅𑆢𑆁𑆠𑆳 𑆅𑆠𑆴 𑆨𑆳𑆮𑆱𑇀𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆠𑆳), 𑇓𑇕.𑆯𑆑𑇀𑆠𑆴𑆂 (𑆅𑆢𑆁𑆠𑆳 𑆅𑆠𑆴 𑆨𑆳𑆮𑆱𑇀𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆳), 𑇓𑇖.𑆯𑆴𑆮𑆂 (𑆃𑆲𑆁𑆠𑆳 𑆅𑆠𑆴 𑆨𑆳𑆮𑆱𑇀𑆠𑇀𑆫𑆴𑆮𑆴𑆣𑆂)𑇅

## 𑇔. 𑆇𑆥𑆱𑆁𑆲𑆳𑆫𑆂

𑆑𑆳𑆯𑇀𑆩𑆵𑆫𑆯𑆽𑆮𑆥𑆫𑆩𑇀𑆥𑆫𑆳 𑆠𑆠𑇀𑆠𑇀𑆮𑆾𑆠𑇀𑆠𑆫𑆴𑆑𑆳𑇅 𑆠𑆢𑆶𑆥𑆬𑆧𑇀𑆣𑆳𑆤𑆴 𑆤𑆴𑆫𑇀𑆩𑆳𑆟𑆳𑆤𑆴 𑆇𑆥𑆑𑆳𑆫𑆢𑆸𑆰𑇀𑆜𑆴𑆥𑆡𑆼 𑆱𑇀𑆮𑆵𑆑𑆸𑆠𑆳𑆤𑆴𑇅 𑆪𑆾𑇁𑆥𑆴 𑆍𑆑𑆤𑆴𑆰𑇀𑆜𑆖𑆴𑆠𑇀𑆠𑆼𑆤 𑆱𑆩𑆤𑆶𑆥𑆳𑆬𑆤𑆁 𑆑𑆫𑆾𑆠𑆴 𑆱𑆂 𑆤𑆴𑆂𑆱𑆤𑇀𑆢𑆼𑆲𑆂 𑆃𑆨𑆵𑆰𑇀𑆜𑆁 𑆦𑆬𑆁 𑆥𑇀𑆫𑆳𑆥𑇀𑆤𑆾𑆠𑆴 𑆅𑆠𑆴 𑆤𑆳𑆱𑇀𑆠𑆴 𑆱𑆁𑆯𑆪𑆂𑇅 𑆪𑆢𑇀𑆪𑆥𑆴 𑆃𑆱𑇀𑆪𑆳𑆂 𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆂 𑆩𑆷𑆬𑆼 𑆮𑆽𑆢𑆴𑆑𑆥𑆤𑇀𑆡𑆳𑆂 𑆱𑆤𑇀𑆠𑆴, 𑆑𑇀𑆫𑆩𑆯𑆂 𑆥𑆫𑆩𑇀𑆥𑆫𑆼𑆪𑆁 𑆠𑆳𑆠𑇀𑆠𑇀𑆮𑆴𑆑𑆁 𑆱𑇀𑆮𑆱𑇀𑆮𑆳𑆠𑆤𑇀𑆠𑇀𑆫𑆁 𑆢𑆸𑆝𑆵𑆑𑆸𑆠𑇀𑆮𑆳 𑆱𑆫𑇀𑆮𑆢𑆫𑇀𑆯𑆤𑆳𑆢𑆫𑇀𑆯𑆳 𑆨𑆮𑆠𑆴𑇅 𑆨𑆶𑆮𑆤𑆳𑆤𑆴 𑆱𑆫𑇀𑆮𑆼𑆯𑇀𑆮𑆫𑆩𑆠𑆱𑆁𑆥𑇀𑆫𑆑𑆳𑆯𑆳𑆤𑆳𑆁 𑆨𑆶𑆮𑆤𑆳𑆤𑆳𑆁 𑆇𑆥𑆱𑇀𑆡𑆳𑆥𑆤𑆁 𑆤𑆽𑆑𑆮𑆴𑆯𑇀𑆮𑆧𑇀𑆫𑆲𑇀𑆩𑆳𑆟𑇀𑆝𑆱𑆩𑇀𑆧𑆤𑇀𑆣𑆠𑆠𑇀𑆠𑇀𑆮𑆠𑆬𑆁 (Theory of Multiverse) 𑆍𑆓𑆳𑆠𑆴𑇅 𑆠𑆠𑇀𑆠𑇀𑆮𑆁 𑆱𑆳𑆁𑆒𑇀𑆪𑆢𑆫𑇀𑆯𑆤𑆩𑆤𑆶𑆑𑆫𑆾𑆠𑆴𑇅

𑆱𑆳𑆁𑆒𑇀𑆪𑆢𑆫𑇀𑆯𑆤𑆁 𑆮𑆽𑆢𑆴𑆑𑆥𑆫𑆩𑇀𑆥𑆫𑆳𑆪𑆳𑆂 𑆠𑆳𑆠𑇀𑆠𑇀𑆮𑆴𑆑𑆨𑆷𑆩𑆴𑆂 𑆃𑆱𑇀𑆠𑆴𑇅 𑆠𑆠𑇀𑆫𑆳𑆱𑇀𑆩𑆴𑆤𑇀 𑆥𑇀𑆫𑆑𑆸𑆠𑆴𑆥𑆶𑆫𑆶𑆰𑆿 𑆱𑆸𑆰𑇀𑆜𑆼𑆂 𑆩𑆷𑆬𑆑𑆳𑆫𑆟𑆼 𑆅𑆠𑆴 𑆥𑇀𑆫𑆠𑆴𑆥𑆳𑆢𑆴𑆠𑆿𑇅 𑆥𑆚𑇀𑆖𑆮𑆴𑆁𑆯𑆠𑆴𑆠𑆠𑇀𑆠𑇀𑆮𑆳𑆤𑆳𑆁 𑆱𑆩𑇀𑆪𑆑𑇀 𑆱𑆮𑆫𑇀𑆟𑆤𑆁 𑆨𑆼𑆢𑆑𑆳𑆫𑆟𑆩𑇀 𑆅𑆠𑆴 𑆱𑇀𑆮𑆵𑆑𑆸𑆠𑆩𑇀 𑆃𑆱𑇀𑆠𑆴𑇅

एतस्मात्पूर्वंवयंकाश्मीरशैवपरम्परायाः मूलतत्त्वानिपठितवन्तः। अधुनासाङ्ख्यपरम्परायाः मूलतत्वानिपठेयुः।

**2.2 साङ्ख्यपरम्परा** – पञ्चविशतितत्त्वानां सम्यक्अध्ययनम् एव मुक्तिमार्गस्यद्योतकः इतिसाङ्ख्य दर्शने उल्लिखितम्। अस्यदर्शनस्यमूलप्रवर्तकः कपिलमुनिः, परन्तु अधुनावयं सर्वेईश्वरकृष्णविरचितसाङ्ख्य दर्शनं कपिलमुनेः प्रवर्तितसाङ्ख्य सूत्राणांनिर्यासरूपेगृह्णामः। दर्शनेऽस्मिन्पृथिव्याः प्रारभ्यप्रकृति पर्यन्तं पञ्चविंशतितत्त्वानां आलोचनं विश्लेषणंचदीयते।

2.2.1 पञ्चविशतितत्त्वानि – काश्मीरशैवपरम्परायांयेअशुद्धतत्त्वानि उल्लिखितानि ख् 2.1.1 (क), तेअत्रमूलभूततत्त्वसाररूपेणगृहीताः।

**2.2.2 प्रमाण** – प्रमाणंत्रिविधम् इतिअत्रस्वीकृतम्। "कतमाः पुनस्त्रिस्त्रोविधा इत्यतआह'दृष्टमनुमानमाप्तवचनच' इति। एतच्चलौकिक प्रमाणाभिप्रायं, लोकव्युत्पादनार्थत्वाच्छास्त्रस्यतस्यैवात्राराधिकारात्..." (Mishra, Vachaspati- Udaseen, Balram- 54).

2.2.3 सत्कार्यवादः – सत्कार्यवादः साङ्ख्यदर्शने प्रमुख स्थानमलङ्करोति। (1) असत्अकरणात् (2) उपादानग्रहणात् (3) शक्यस्यशक्यकरणात् (4) कारणाभावात्इतिअस्यविभाजनं।

**2.2.4 गुणत्रयम्** – सत्वरजतमादित्रिगुणमयिप्रकृतिः। एतानांस्वल्पताबाहुल्यवाहेतोः पञ्चिकरणप्रभावात्चजगतिभूतानां सृष्टिः सम्भवति। यथाप्रदीपेऽवस्थिताः वर्तितैलानलाः परस्परविरोधसंज्ञकाः अपिचेत्सुसमन्वयात्आलोकंददति, तथैवसुव्यवस्थात्सत्वरजतमाःसर्जनक्षमाः भवन्ति।

**2.2.5 उत्पत्तिसर्गः – बुद्धिसर्गः** मोक्षप्राप्तियावत्कारणशरीरः सृष्टि–स्थिति–लयचक्रेपुनः पुनः भूयः कार्यशरीरंगृह्णाति। प्रकृतिपुरुषयोः साक्षात्कारानन्तरं अस्यचक्रस्यपुनराविर्भावंनसम्भवति। तदेवमोक्षइत्युच्यते। तदनन्तरंदुःखत्रयाणान् अवसानंभवति, जीवःपुनःजन्ममरणचक्रेनआपततिइत्यर्थः।

**3. तत्वानुशीलनम्** (FIG–1) काश्मीर शैव परम्परायां साङ्ख्यदर्शनेचपञ्चविंशतितत्त्वानांसहत्त्वंवर्ण्यते। साङ्ख्यदर्शनेईश्वरस्यउद्धरणंनदृश्यते। प्रकृति–पुरुषौएवसृष्टि–स्थिति–लयानांकारणभूततत्त्वानिइतितत्रस्थिरीकृतानि। पुनः पुरुषस्यनिर्विकारता–निर्गुणता–इत्यादि कारणात्तस्यउपस्थितिएवसृष्टेः कारणम् इतितत्रनिर्धारितमस्ति। अर्थात्प्रकृतिः समस्तब्रह्माण्डम् आत्मसात्कृत्वाकारणशरीराणिनिधायचप्रलयंयाति, पुनः स्वांप्रकटयतिच। एतावत्प्रक्रियाअनन्तकालात्अद्यावधिप्रचलितःअस्ति, अनन्तकालयावत्चलिस्यतिच। प्रकृतिपुरुषयोः दर्शनंप्राणीनांदुःखनिवृत्तेः हेतुःयतःपरंतेषांमोक्षःसम्भवति।

काश्मीरशैवपरम्परायां पञ्चविंशतितत्त्वानांप्राधान्यंसृष्टिप्रक्रियायांनस्वीकृतम् – अत्रपरमशिवः सृष्टेः हेतुः इतिस्वीकृतः। साङ्ख्यदर्शनेउपलब्धानि पञ्चविंशतितत्त्वानि अशुद्धानिइतिगृहीतानि अस्मिन्शास्त्रे। सृष्टेःइच्छापरमशिवे 32. शुद्धविद्या ( अहम्–अहम्, इदम्–इदम्इतिभावसन्निविष्टा ), 33. ईश्वरः ( इदम्–अहम्इतिभावसन्निविष्टः), 34. सदाशिवः (अहम्–इदम्इतिभावसन्निविष्टम्), 35. शक्तिः (इदम्इतिभावसन्निविष्टा), 36. शिवः (अहम्इतिभावसन्निविष्टः) ।

**4. उपसंहारम्ः** काश्मीरशैवपरम्परातन्त्रभित्तिका। तत्रोपलब्धानिनिर्देशानिउपकरणरूपेभ्यः स्वीकृतानि। योऽपिएकनिष्ठचित्तेन अनुपालनंकरोतिसः निःसन्देहः ईप्सितंफलंप्रप्नोतिइतिनात्रद्विमतः। यद्यपिअस्याः

परम्परायाः मूलेवैदिकप्रथाःसन्ति, क्रमशः परम्परेयंभिन्नैकंस्वस्वातन्त्र्यं दृढीकृत्वासर्वजनादृताभवति। भुवनाध्वेअष्टोत्तरशत संख्यकानांभुवनानां उपस्थापनं नैकविश्वब्रह्माण्डसम्बद्धकुतुहलं (Theory of Multiverse) जागर्ति। तत्त्वाध्वंसाङ्ख्यदर्शनमनुकरोति।

साङ्ख्यदर्शनंवैदिकपरम्परायाः भित्तिस्तम्भम्अस्ति। ग्रन्थेऽस्मिन्प्रकृतिपुरुषौसृष्टेः मूलकारणेइतिप्रतिपादितौ। पञ्चविशतितत्त्वानांसम्यक्अवधारणंमोक्षकारणम्इतिस्थिरीकृतम् अत्र।

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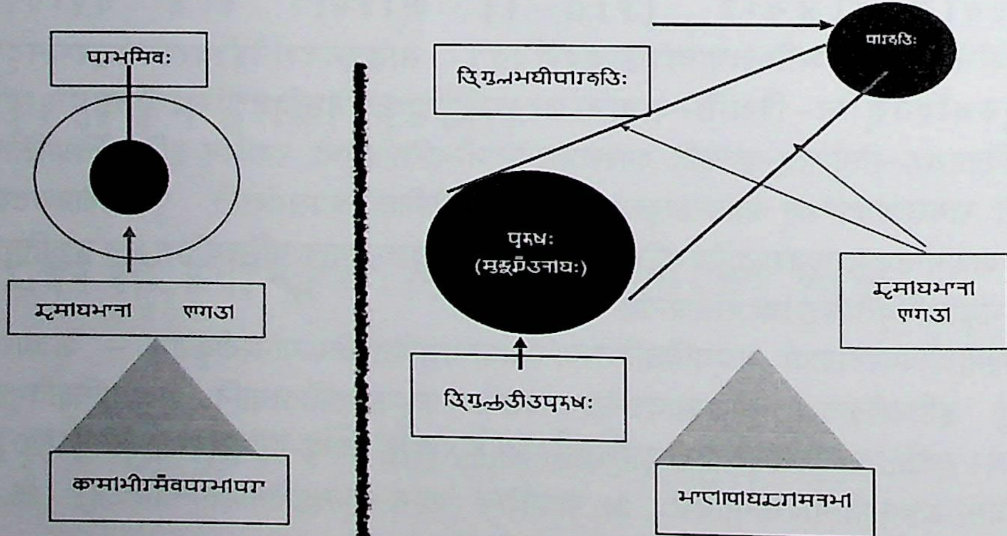



FIG-1

# 1. Revival of Kashmir Shaiva Institute

**Jammu (February 21, 2022):** It was a red letter day in the history of the school of Kashmir Shaivism on February 21, 2022 when a wish of Late Śaivācārya Swami Lakshman Joo was fulfilled by HIS devotees by rolling out the Kashmir Shaiva Institute at Jammu , in the Union Territory of Jammu & Kashmir. Kashmir Shaivism has always been a looked at as tool to achieve the highest spiritual enlightenment. It is one school that transcends the barriers of caste, creed, color and gender and dualism. It is meant for all humanity and whosoever is born on earth has a right to practice this philosophy.

Śaivācārya Swami Lakshman Joo, in one of his talks, reveals that the literature of Kashmir Shaivism is of such a high caliber, of such importance and of such enormous volume that it can be the reason of pride for any country in the world.

19th century saw an extraordinary movement and revival of this great school through the efforts of Śaivācārya Swami Ram Ji Maharaj, Param Guru of Śaivācārya Swami Lakshman Joo, and Śaivācārya Mehtab Kak ji, Guru of Swami Lakshman Joo.

Śaivācārya Swami Lakshmanjoo Maharaj left his physical body in the year 1991. Swami ji left a WILL which left a direction for his devotees to form a trust, which got set up in 1992, with a mandate. The trust came to be known as Ishwar Ashram Trust (IAT)

IAT in fulfillment of its mandate transcribed many Kashmiri discourses of Swamiji Maharaj and subsequently released them, and/or translated them, and continues to do the same. It also periodically conducts workshops/Seminars, On line talks on the subject by eminent scholars in the field of Kashmir Shaivism. In these efforts the IAT has been steadfastly helped by the overseas organization established by Gurudev Swamiji Maharaj during his life time under the nomenclature of "Universal Shaiva Fellowship"(USF). Having done a commendable job of diligently recording Swamiji's revelations, the Universal Shaiva Fellowship has expanded its activities by setting up one more facility namely, "Lakshmanjoo Academy"(LJA). Both USF and LJA has been sequentially and systematically bringing out these publications, lately along with an attached audio or video. These publications also include free downloadable audio of original lectures of Swamiji Maharaj. Listening to these teachings in Swamiji's own voice along with the written word adds another dimension to the understanding of this otherwise difficult philosophy.

Over the last many years, IAT has been approached by many aspirants worldwide to set up an institute to help in the spread of Kashmir Shaivism. Some scholars in the field also suggested the trustees on similar lines. Although enormous difficulties were faced due to outbreak of Pandemic COVID19 in setting up of an institute, but with the blessings of our Gurudev Swamiji Maharaj, the inauguration of the institute finally took place on the auspicious day of 21st February, 2022.

**In brief , the objectives of Kashmir Shaiva Institute(KSI) will be as under:-**

(a) Kashmir Shaiva Institute, in pursuit of the holy mandate handed down by Shaivacharya Swami Lakshmanjoo Maharaj, will be working towards the propagation of the philosophy of Kashmir Shaivism, as per the ancient sacred texts and Gurudev's teachings, for the spiritual upliftment of mankind, in particular the youth and the members of the vibrant young next generation of seekers.

(b) The institute as envisioned by Guru Maharaj, shall emerge as the global nerve center for research and education in the profound philosophy of Kashmir Shaivism.

(c) To serve the fulfillment of this divine mandate, the Kashmir Shaiva Institute has embarked on several initiatives. These Initiatives have been framed into a set of distinct time bound projects with clear goals.

Some of which are:

- Development of dedicated study centers of Kashmir Shaivism across all spiritually vibrant and towns in India, where seekers and students can acquire long and short courses on different texts and teachings of Kashmir Shaiva Philosophy
- Conversion, transcription, translations and publications of all available audio recordings/records of teachings in all formats of Swami Ji's discourses (yet to be transcribed or converted to textual format or other languages) to make it accessible and available to a wider global audience interested in or pursuing the studies/ practice or research in Kashmir Shaivism
- Building a comprehensive training module/program and training materials designed for absolute beginners, youngsters and general public to gain an understanding of the fundamental thought behind the profound philosophy of Kashmir Shaivism with an object to pique their interest towards exploration of the practice and discipline of Kashmir Shaivism .
- Collation of a directory of all Institutions/ academies/ study centers/ Universities across the world that are engaged in education and research in the practice and discipline of Kashmir Shaiva Philosophy. Introduction of a chair for studies of Kashmir Shaivism in prominent Universities across India and abroad.

Supporting scholarly faculties to

- Developing a global directory of all known scholars and practitioners of Shaiva Philosophy of Kashmir School from across the world, complete with citations, qualifications , profile briefs, works and accomplishments of each member. Felicitation and empanelment of all scholars for knowledge sharing and furthering of propagation of the Shaiva philosophy across the world.
- Organising discourses and programs in the study of key texts of Kashmir Shaivism along the lines of the teachings of Gurudev with pre published scheduled continuum of programs throughout the year through all formats – online, offline or hybrid.
- Building a master faculty training program for potential students who could be groomed to become the certified faculty in future to teach the basic tenets of the philosophy of Kashmir Shaivism to a wider audience of seekers and students, largely youngsters
- Developing a directory of all aspirants, students or seekers from different communities and geographies and support their progression in the pursuit of studies and practice of Kashmir Shaivism
- Developing a collection of animated instruction clips (smart-class format) which will help students at schools and colleges to get introduced to the fundamental concepts in Kashmir Shaivism and its basic practices using anecdotal examples and visually engaging graphics, Covering the overarching understanding of the philosophy of Kashmir
- Introduction of a continuous program to help younger generation learn the sacred language of

Sanskrit, which shall form the basis of their deeper engagement with the scared texts of the Kashmir Shaiva Philosophy.

- Developing a teaser film (150-200 seconds long) highlighting the life changing impact of "living the Kashmir Shaivism way". The purpose and goal of the film is to pique the interest of new generations, nudging them to explore the philosophy and learn the fundamentals of the practices for them to adopt in their day to day life.
- Building and consolidating a central library for KSI with books, literature, journals, research papers, dissertations acquired from all known sources in India and from across the world . Cataloging the library with meta data of descriptions build for each of the books Digitizing/Bar-coding/creating e book versions that can be made accessible online and downloaded in different formats.
- Completing the refurbishing/renovation of existing Ashram premises and residential blocks associated with each Ashram, located at Srinagar, Jammu and Delhi to create resources and facilities for conducting retreats /courses on Kashmir Shaivism
- Developing a think tank/thought Leadership group to engage in ideation, planning and execution of the projects listed. Identify competent volunteers among devotees and followers (preferably younger generation under 30, children/grand children of existing ardent devotees) to own and execute each project to successful fruition
- Developing an exhaustive and comprehensive glossary of key technical terms, thoughts and concepts related to the philosophy of Kashmir Shaivism and make it accessible to seekers and students across the world

Each of the projects and initiatives have been deeply thought through and will have a set of clearly laid out micro action plans, leadership accountabilities and desired outcomes and budgets .

With Swamiji's eternal grace and blessings and the committed efforts of all devotees and members of the institute, the projects are scheduled to be completed within a span of three years.

The project descriptions will be clearly laid out in project dossiers and the details will be uploaded soon on our new website www.kashmirshaivainstitute.org

All devotees and members who are desirous of contributing to the successful accomplishment of these initiatives may visit our website and write to us specifying the projects they would like to volunteer for and the specific skills and knowledge they could bring in to support the programs such as:

· Technological skills, coding, web design, UX, data management/Graphics and animation design/Web research/Language editing/, copy writing, translations/voice over/Administrative skills, coordination of projects/Training skills, oratory skills/Event management/Architectural and Civil works /Any other special skills.

The Institute was formally registered with the Government of Union Territory of Jammu and Kashmir and inaugurated on 21st February, 2022. A few pictures of the inaugural event are attached.

JAI GURU DEV

*Report has been provided by Shri Vijay Kumar Kaul, Secretary KSI*

# 2. Śiva Sūtra Sādhanā Shivir Report

The Intention of the shivir is the bīja. The sādhakas prepare for the shivir well in advance. Every individual aligns their own personal Intention reflecting on the Intention of the shivir. The Intention guides, supports and nourishes the individual and the collective.

The Śiva Sūtra Adhyayana and Sādhanā Shivir commenced on 9th March 2022 which was conceptualized and directed by Ācārya Dr. Nihar Purohit, faculty at Kashmir Shaiva Institute. Ācārya Dr. Ramakant Angiras, senior faculty at KSI and Shri Pran Nath Kaul Sahib, devotee of Ishwarsvarupa Swami Lakshman Joo together with Ācārya Nihar guided the study and practice of Kashmir Shaivism.

The venue for the shivir was an invitation from Mahavatar Babaji Meditation Center Trust located in Kangra, Himachal Pradesh. A living statue of the Great Yogi Shri Mahavatar Babaji is placed in the Samarpaṇa Meditation Hall located in the Ashram.

The atmosphere when undertaking the study and practice of Śāstra is important.

Śaivism is for all - Chatur Ashramas. For everyone. It is Universal.

Vasuguptas Śiva Sūtra was the text of study. The Sanskrit text was followed along with the traditional commentary on it by Kṣemrāja - VimarŚini. As this was the third shivir in the study of the text, the earlier ones covering Śāmbhavopāya and Śākopāya, the sutras in Aṇavopāya or the means of aṇu - the limited being was taken up for study and practice.

The Introductory session began on the 9th afternoon where the faculty were introduced. Sri Anil Bakshi Ji, Member of Trust at KSI and Kamal Ji from Srinagar Ashram were also present. Shri Rajendra Chandel Ji, sevak at Mahavatar Babaji Meditation Centre Trust and devotee of Yogiraj Amarjyoti Baba was there to welcome us.

The shivir was attended by 66 sādhakas. Amongst us was a Haṭha and Kriyā Yoga Teacher from the Trust, Vandana Ji who led a short yoga session daily in the morning to invigorate the mind body and prepare for the deep study and practice.

Each day began with meditation in the hall at 5.30 am with Shri Gaurang Patel Ji playing the bansuri (flute) live followed by āṇavopāyasūtrapāṭha led by Acarya Nihar Ji. The early morning session was the practice of bījāvadhānam (SS 3.15). The field was ploughed through dhyāna and chanting and then the bīja was shared by Nihar Ji with all the sādhakas. This inspired each one to delve into their own experience and derive the teachings.

Breakfast was prepared by the sevaks at the centre and served lovingly by the sādhakas soon after the first session. Following which there were two more study sessions of 90 mins each until lunch. Here, Acarya Ramakant Angiras and Sri Pran Nath Kaul Ji shared their expertise on the sūtras and expanded on the subject matter.

Each sūtra and Śloka was sung in the traditional Kashmiri style which creates a divine vibration

that permeates the atmosphere. The parampāra continues to thrive and the sādhakas are filled with the glory and grace of Śiva Śakti.

Prof Angiras Ji, an expert in Sanskrit Sāhitya, Dharma Śāstras and several other vidyāsthānas shared his nuanced understanding of the sūtras. He would share his own personal experiences and tell us meaningful stories which would further enlighten our understanding. With his experience in aesthetics, he beautifully explained the 4 sūtras which link with Nāṭya - nartakaātmā, raṅgo'natātma etc.

Sri Pran Nath Kaul Ji's outburst of love and devotion for Swami Lakshmanjoo, for the paramparā of Kashmir Śaivism was overflowing. He would sing verses from Utpaladeva's Śivastrorāvali and other devotional hymns. His absorbed state was a wonder to experience as the teachings flowed through him to all the seekers.

Afternoons were reserved for group discussions and sharing. Each group had 5 participants led by a point person who guided the group and held space for each one to share their understanding and experience.

The study and practice of Śiva Sūtras was done following the mūla text and the commentary VimarŚini as well as references from other texts of Trika like SpandaKārikā, Pratyabhijṣhrdayam etc to better understand the context and go deeper.

We were graced with the august presence of Yogiraj Amarjyoti Babaji with whom in the evening we would have satsang following the havan in the yajṣaŚāla. The evenings were for relishing the rasa churned from the study and practice, a ṭime for Self Recognition.

A surprise excursion was planned for all by Babaji to Parashar Lake and Temple which presented break taking views of the Himalayan peaks.

The shivir concluded with a short concluding session where some of the sādhakas shared their experiences, learnings and expressed their gratitude to the faculty and the Trust.

The atmosphere is where true education happens and Babaji had sent forth this invitation to conduct the shivir there. It could not have been a more befitting place in the lap of Mother Nature in the Dhauladhar Range.

Sixteen sūtras were covered and to continue the study and practice of the remaining sūtras, it was decided that it will be conducted online the following month where all would be welcome to join (on the condition of watching the recordings of the shivir and preparing in the prescribed manner for it).

Even though the shivir concluded on the 14th, sādhakas were invited to extend their journey to celebrate Holi at the ashram with Babaji. Many accepted and on the 19th of April, Babaji hosted a grand celebration of Holi with flowers. It was a memorable utsav where hundreds of devotees from across the country and abroad came together to receive His grace and blessings.

Kashmir Shaivism is an ocean of amṛta which is open for all. Through disciplined study and practice one is able to drink from this fountain of nectar. Day by day, Kashmir Shaivism is spreading and blossoming around the world and I would like to thank the Saints, Acharyas, Scholars and Sadhakas who continue to live in the tradition and culture and embody the message of divine love and grace.

Report by *Harshvardhan Jhaveri*

# 3. Live Online Talk on "आचार्य अभिनवगुप्त का भैरव स्तोत्र"

On the occasion of the Nirvan Jayanti of Maha Maheshwara Shaivacharya Abhinavagupta on 29 December, 2021 (Paush Krishnapaksh Dashmi), an online talk was delivered by renowned scholar Dr. Ramakant Angiras ji. Dr. Angiras ji, presently President, Darshan Yoga Sansthaan, Dalhousie (HP) &former Head & Kalidas Professor of Sanskrit, Department of Sanskrit, Panjab University, Chandigarh, delivered a very enlightening talk on the Bhairavastotra . The talk was streamed live on IAT's Facebook page. Dr. Angiras ji is closely associated with the Ishwar Ashram Trust and Kashmir Shaiva Institute and is a regular faculty at various workshops conducted under the aegis of the Trust / Institute.

# 4. Live Online session on "Shaivacharya Swami Lakshmanjoo & his revelations on Kashmir Shaivism"

At the request of the Kashmiri Pandit Association, Mumbai (KPAM), Dr. Anusheel Munshi, Trustee of the IAT, delivered a talk to introduce the basic tenets of Kashmir Shaivism and an overview of the life of Shaivacharya Swami Lakshman joo to the Kashmiri Pandit community of Mumbai. The audience were very happy with the session and are planning further sessions on the subject of Kashmir Shaivism in association with the IAT / Kashmir Shaiva Institute.

# 5. Mahasamadhi day of Swami Mehtab Kak ji

As is done every year, on the occasion of the Mahasamadhi day of Swami Mehtab Kak Ji (Guru of Swami Lakshman joo ) Devotees held a prayer meeting and performed Shrada rituals on the 4th March 2022( Phalgun shuklapaksh Dwitya) at the Ashram. At the conclusion of the rituals, prasad was distributed to the attending devotees.

# 6. Live Online Talk on "शैवाचार्य स्वामी रामजी महाराज और उनके त्रिक आश्रम का कश्मीर शैवदर्शन में योगदान" and on "Swami Ram and the revival of Kashmir Shaivism"

On the occasion of the Mahasamadhi (shrad) day of Swami Ram ji (Param Guru of Swami Lakshman Joo) on 30th January, 2022 (Magh Krishnapaksh Chaturdashi), Shri Upender Ambardar spoke on शैवाचार्य स्वामी रामजी महाराज और उनके त्रिक आश्रम का कश्मीर शैवदर्शन में योगदान. Shri Upender ji gave many new revelations about Swami Ram ji which were not known till then to many. Upender ji has been

a famous broadcaster, writer having a deep passion of writing on folklore and Kashmir related socio-religious and cultural topic. Later, a western devotee of Swami Lakshman joo , Mr. George Baarselar spoke on Swami Ram ji's role in reviving Kashmir Shaivism after a gap of many centuries and in upbringing of Swami Lakshman joo..

# 7. Discourse on Tantraloka

Dr. Mark Dyczkowski, a renowned scholar in the Tantra philosophy, was travelling through Delhi and was willing to spend a few hours talking to the devotees / seekers at the Delhi Ashram of Ishwar Ashram Trust. He delivered a very interesting talk on Abhinavagupta's Tantralok on which he has been working for many years.The talk was delivered on 26th December,2021. Dr. Mark has been a regular speaker at various seminars conducted by Ishwar Ashram Trust and is currently living out of London.Dr. Mark is considered to be the most original and wide-ranging scholar ofHindu tantra of the present generation. He has been associated with the Ishwar Ashram Trust for a long time helping the trust to achieve it's objective of disseminating the sacred truths of the Tanta philosophy of Kashmir.

# 8. Visitors to the Srinagar Ashram

An intense spiritual retreat/Sangha was held by Swami Brahmananda Ji (a.k.a Mr. David), at the Ishber Ashram, Srinagar, from July 2021 through Sept 2021. Over 60 seekers and students from across India and various parts of the world such as Spain, France, Portugal, Venezuela, Mexico, USA, Britain, Germany and Russia participated in the Sangha that was marked by discussions and discourses on the mystic tenets of the Kashmir Shaiva Philosophy centered around the commentaries and teachings of Swami Lakshmanjoo Maharaj . The retreat was held with a full daily ashram schedule of meditation, spiritual study, listening to Swami Ji's discourses, mantra chanting and kirtan. The group practised and contemplated on the application of the teachings in their daily lives.

Several pilgrimages were also undertaken by the entire group to holy places like Sadh Malun, Gopi Tirath, Kheer Bhavani, Swami Ram Ji's Ashram at Fatehkadal and Shankar Pal where the group did meditation and read Shiva Sutras from Swami Lakshman Joo Maharaj's book .

Swami Brahmananda, who has been a seeker and student of Kashmir Shaivism ever since he moved to India over four decades ago as a disciple of Swami Muktananda and an ardent dovotee of Swami Lakshamnjoo, reflecting on his experience at the Ashram, said:

"I personally felt a profound shift in my Consciousness after spending time in the energetic field of the Great Swami LakshmananJoo. Many who attended the Retreat shared they had similar experiences of their lives being transformed by their participation in the retreat."

The main ashram ,the Sanctum Sanctorum of the devotees & disciples of Swami Lakshman joo Maharaj in Srinagar, near Nishat Bagh has been on the visit list of anyone who seeks spiritual enlightenment, even if they take a different path than of Kashmir Shaivism to achieve their liberation. And this has made many a saints & seekers come to the abode of Gurudev on their spiritual journey.

In early January, 2021 a group of about 60 devotees led by a Saint representing Sarswath

Brahmins Clan of South India visited Kashmir and stayed in the Ashram for one week. The Saint, enjoys a great respect by the Saints/Swamis of other MATH's in South India. During his interactions with these Saints and Swamis. He has recommended visiting Kashmir to get an opportunity to stay in the main ashram of Guru Dev. These saints/swamis have expressed very keen interest to visit the place wherefrom Kashmir Shaiva philosophy flourished.

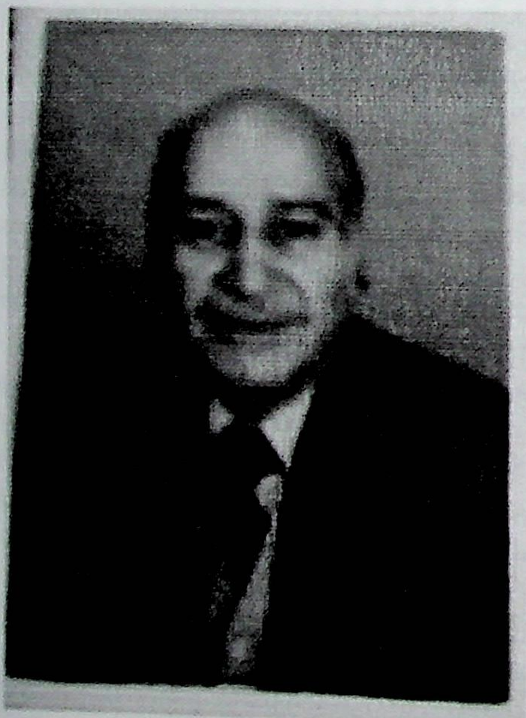
This year also the Swami/Saint alongwith another group of around fifty devotees visited Kashmir early March and stayed in the Ashram for one week.

A student of philosophy, namely, Vicktoriya from Russia has been staying in the Ashram since June, 2021. Ms. Vicktoriya was recommended by Mr. George Baarselar to stay at the ashram so that she could devote her time to meditate there in sublime conditions.

*(Report by Shri Vijay Kumar Kaul & Shri Abhinav Dhar, Srinagar)*

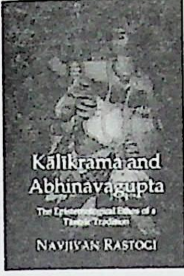
**Note:** *The Trust administration team thanks all those who delivered various talks and help in achieving the objective of the Trust which is based on the Will of Guru Dev Maharaj. May Guru Dev continue to bless them all.*

# Shraddhanjali

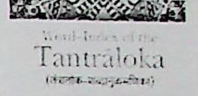


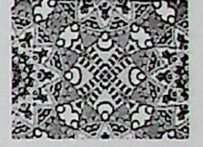
**Sh Ramesh Bakshi** an ardent devotee of Gurudev breathed his last on 30 Jan 2022 .Born on 01 Jan 1937, served in High Court of Jammu and Kashmir and was originally from Jullaka Mohalla, Jammu city. He was a dedicated disciple of Swamiji and worked with full dedication at Jammu Ashram. May Gurudev bestow strength to his family to bear this irrepairable loss.

# Book Release




## 1. Kālīkrama & Abhinavagupta
## 2.Word-Index of Tantrāloka



Dr. Navjivan Rastogi ji is a well know scholar in the domain of Tantra philosophy and has been actively associated with the Ishwar Ashram Trust since a long time. He has been a part of the faculty of the many workshops conducted by the trust and also has been a prolific speaker at the various seminars held under the aegis of the trust. He recently released two books, 'Kalikrama and Abhinavagupta' and 'Word -Index of the Tantraloka'. According to the author, the former dwells on the Krama school of Tanta Shaivism of Kashmir and the latter is intended to meet the long-felt need of the world scholarship at large intent on coming to terms with the complex architecture of the Tantraloka through it's intricate enormity. Copies of the book will be available in the library of Kashmir Shaiva Trust for interested readers.

## 3. Sri Gurustutih – Updated Edition




Ever since the 1970's Sanskrit ślokas from the Śrīgurustutiḥ were recited by the disciples/devotees of Swāmījī in Sunday classes held by him at his Ashram. In recent past, the need of a new "Multilingual" edition of Śrīgurustutiḥ along with the meaning of Sanskrit verses, both in Hindi and English, was felt by the Trustees of the Ishwar Ashram Trust as well as the devotees of Swāmījī Mahārāj. This was expected to benefit not only the existing disciples and devotees of Swāmījī Mahārāj but also those who were joining the spiritual movement of Kashmir Shaivism. The new edition has four sections. Section 'A' includes ślokas that are Compulsory recitation for each Sunday; Section 'B' is a set of hymns/ślokas that are recited by rotation on the 1st/2nd/3rd/4th and the 5th Sunday of each month. Section "C" is a set of hymns that are for Compulsory recitation every Sunday ,viz., (a) "So'ham, So'ham", (b) Śiva-āvāhana [Liṅgetra] śloka; (c) Śrī Gurukrama, (d) MahāmāheśvarācāryaAbhinavagupta's composed hymns (i) Stuti — prostration in the form of Parāśaktiḥ [..."Tava ca kācana..."]; and (ii) Bhairavastuti — "Vyāptacarācara..."; and (e) the "Aarti" in Hindi. Section "D" contains Verses of — (a) Ācārya Śrī Somānanda's Śivāstuti from Śivadṛṣṭi; (b) Stuti-śloka of Swāmījī's Paramaguru Swāmī Rāmji Mahārāj; (c) Stuti-śloka of Swāmījī's Guru Swāmī Mahatāb Kākji Mahārāj; and (d) Stuti of Ishwarswaroop Swāmījī Mahārāj. This section also contains a part of Ācārya Rameśvara Jhā's Gurustutiḥ and two chapters viz.; (a) Śrīkaulārṇavamahātantra Śrīgurugītā; (b) one of Swāmījī's disciples (late) (Prof). Jia Lal Kaul's composed Śrīpādukāstutiḥ, (c) Swāmījī's handwritten [excerpts] of Śrīgurustutiḥ ślokas of Ācārya Rameśvara Jhā. The trust sincerely hopes that the readers of this prayer book shall benefit immensely from the recitations of the hymns / Slokas in the book and will move closer to the ultimate goal of 'Self Realization'.

The book will be released on the Lunar / Solar Birthday of Swami ji at various ashrams of the Trust.

# ISHWAR ASHRAM TRUST
*New Delhi*

## LIFE MEMBERS
(as on 31 March 2022)

| S.No. Name | Place |
|---|---|
| 1. Sh Mirakhur CL | Gurgaon |
| 2. Smt Kak Sharika | New Delhi |
| 3. Sh Raina Suresh | New Delhi |
| 4. Smt Kaul Pamila | |
| 5. Smt Veshin Neena | New Delhi |
| 6. Smt Kachru Mohini | |
| 7. Smt Dhar Nita | New Delhi |
| 8. Smt Kaul Sunita | New Delhi |
| 9. Smt Bhan Rakesh | New Delhi |
| 10. Sh Dhar Vijay | New Delhi |
| 11. Smt Kaul Dulari | Noida |
| 12. Sh Dhar JK | Gurgaon |
| 13. Sh Kak Yoginder | USA |
| 14. Smt Kak Anshu | USA |
| 15. Sh Munshi Devinder | New Delhi |
| 16. Smt Munshi Chetna | New Delhi |
| 17. Smt Nehru Abha | USA |
| 18. Smt Bhat Lalita | New Delhi |
| 19. Smt Taplu Dulari | New Delhi |
| 20. Dr Bhan RK | |
| 21. Sh Zutshi Kundan Lal | New Delhi |
| 22. Sh Kaul RK | New Delhi |
| 23. Smt Dhar Asha | New Delhi |
| 24. Dr Warikoo SK | USA |
| 25. Sh Dhar Vijay | USA |
| 26. Dr Khushoo BL | USA |
| 27. Sh Hughes John | USA |
| 28. Sh Monteeno Earnest | USA |
| 29. Sh Jalali JL | USA |
| 30. Smt Jalali Raj | USA |
| 31. Dr Jalali Shalender | USA |
| 32. Smt Jalali Reema | USA |
| 33. Smt Jalali Jyoti | USA |
| 34. Smt Dhar Marlene | USA |
| 35. Smt Dhar Preeti | Mumbai |
| 36. Ms Dhar Sulochna | USA |
| 37. Ms Mishra Suchita | New Delhi |
| 38. Ms Mishra Shavi | New Delhi |
| 39. Sh Kaul Brij Nath | Noida |
| 40. Sh Sadhu RK | New Delhi |
| 41. Sh Bhat Vijay | New Delhi |
| 42 Sh Sadhu Rajeev | New Delhi |
| 43. Sh Kher RK | |
| 44. Sh Sumbly RL | Faridabad |
| 45. Smt Zutshi Renu | New Delhi |
| 46. Sh Dhar JL | New Delhi |
| 47. Sh Dhar Manmohan | New Delhi |
| 48. Col Kuda SN | Noida |
| 49. Smt Sapru kaul Rama | Faridabad |
| 50. Sh Jalla Niviesh | New Delhi |
| 51. Sh Sanjeev Kaul | |
| 52. Sh Shashi Shekhar Toshkhani | New Delhi |
| 53. Smt Kak Rajni | New Delhi |
| 54. Smt Sumbly Kaul Arti | Noida |
| 55. Sh Tiku KL | New Delhi |
| 56. Dr Kaul | Gwalior |
| 57. Sh Aggarwala Mahendra | Jharkhand |
| 58. Sh Bhan Sanjay | Noida |
| 59. Sh Chandra shekaran KM | New Delhi |
| 60. Sh Matu Bhushan | New Delhi |
| 61. Sh Narayan Dwivedi Rakesh | U.P |
| 62. Sh Saxena Nisheet | Udaipur |
| 63. Sh Kaul Kuldeep | Gurgaon |

**Note:** The above list is based on the members registers of Ishwar Ashram Trust as on 31 March,2022. Discrepancies,if any,in the above list may please be brought to the attention of Sh RL Bindra, General Secretary, IAT Delhi.

# Calendar of Events 2022-23

## 2022

| S.N. | Event | Day | Date | Tithi |
|---|---|---|---|---|
| 1. | Navreh | Saturday | 02 April | Chitra Shukal Pratipada |
| 2. | 29th Prathishtha Divas of Amriteshwar Bhairava at Jammu | Sunday | 24 April | Solar Calendar |
| 3. | Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Lunar) | Wednesday | 27 April | Vaishakh Krishna Dvadsi |
| 4. | Shaivacharya Swami Lakshman Joo Maharaj, Birthday (Varsha) | Monday | 09 May | Solar Calendar |
| 5. | 39thPratishtha Divas of Amriteshwar Bhairava at Kashmir | Wednesday | 11 May | Solar Calendar |
| 6. | 17thPrathishtha Divas of Amriteshwar Bhairava at Delhi | Saturday | 14 May | Solar Calendar |
| 7. | Shaivacharya Abhinavagupta Birth Jayanti | Sunday | 11 June | Jyeshta Shukla Dvadasi |
| 8. | Guru Purṇima & Shaivacharya Vasugupta Birth Jayanti | Wednesday | 13 July | Ashada Shukla Purnima |
| 9. | Shaivacharya Utpaladeva Birth Jayanti | Tuesday | 09 Aug. | Shravan Shukla Dvadasi |
| 10. | Raksha Bandhan/Shrawan Purnima | Friday | 12 Aug. | Shravan Shukla Purnima |
| 11. | Janam Ashtami | Thursday | 18 Aug. | Bhadra Krishna Saptami |
| 12. | Shaivacharya Somananda Birth Jayanti | Sunday | 04 Sept. | Bhadra Shukla Ashtami |
| 13. | Shaivacharya Swami Mahtab Kak ji Jag (Pitrapaksha) | Monday | 12 Sept. | Ashvin Krishna Dvitiy |
| 14. | Swami Lakshmanjoo Maharaj, Varshik (& Pitrapaksha) Jag | Wednesday | 14 Sept. | Ashvin Krishna Chaturthi |
| 15. | Shaivacharya Swami Ram ji Jag (Pitrapaksha) | Saturday | 24 Sept. | Ashvin Krishna Chaturdasi |
| 16. | Shaivacharya Swami Mahtab Kak ji Birthday Jayanti | Saturday | 29 Oct. | Kartik Shukla Chaturthi |
| 17. | Shaivacharya Kshemaraja Birth Jayanti | Tuesday | 08 Nov. | Kartik Purnima |
| 18. | Shaivacharya Abhinavagupta Nirvan Jayanti | Sunday | 18 Dec. | Poush Krishna Dashami |
| 19. | Shaivacharya Swami Ram Ji Birthday Jayanti | Tuesday | 20 Dec. | Poush Krishna Dvadashi |

## 2023

| | | | | |
|---|---|---|---|---|
| 20. | Swami Ram ji (Varshik Jag) | Friday | 20 Jan. | Magh Krishna Chaturdasi |
| 21. | Maha Shivratri | Saturday | 18 Feb. | Phalguna Kishna Trayodasi |
| 22. | Swami Mahtab Kak ji (Varshik Jag) | Tuesday | 21 Feb. | Phalguna Shukla Dutiya |

ALL FUNCTIONS TO BE OBSERVED BY THE ESTEEMED MEMBERS OF THE ISHWAR ASHRAM TRUST ONLY AS PER THE CALENDAR OF EVENTS

# KASHMIR SHAIVA INSTITUTE

Regd. Address: 2, Mahinder Nagar, Canal Road, Jammu-180016

# Calendar 2022-23

## 2022

| S.N. | Date | Timings | Details | Online/Offline | Venue |
|---|---|---|---|---|---|
| 1. | 9 to 14 March | | Shivasutra sadhana Shivir | Offline at Palampur | Mahavatar babaji Meditation Trust, Palampur. |
| 2. | 27 April (Wed) | 9.30 am-2 pm | Swami Lakshmanjoo Birth Jayanti Celebrations | | Jammu & Srinagar |
| 3. | 7-8 May (Sat-Sun) | 9.30 am-5.30 pm | National Seminar on Kashmir Shaivism | Offline | KSI ,Nishat, Srinagar |
| 4. | 9 May (Mon) | 9.30 am - 2 pm | Swami Lakshmanjoo Varsh (Birthday) Celebrations as per solar calender | | Jammu & Srinagar |
| 5. | 11 June (Sunday) | 7 pm -8pm | Online Talk on Abhivaguptas Tantrasara on occasion of Shaivacharya Abhinvagupta Jayanti | Online | IAT Delhi |
| 6. | 13 July (Wed) | 7 pm -8pm | Online Talk on Shiva Sutras on occasion Guru Purnima and Acharya Vasugupta Jayanti (E) | Online | IAT Srinagar |
| 7. | 9 Aug (Tuesday) | 7 pm -8pm | Online Talk on Utpaldevas Shivastotravali on occasion of Shaivacharya Utpaldeva Jayanti (H) | Online | IAT Delhi |
| 8. | 4 Sept (Tuesday) | 7 pm -8 pm | Online Talk on Shiv Drishti on occasion of Shaivacharya Somananda Jayanti (Founder of Pratibhijna school) - H | Online | IAT Delhi |
| 9. | 14 Sept (Wed.) | 7 am-5.30 pm | Swami Lakshmanjoo Mahasamadhi (Jug) | | Jammu & Srinagar |
| 10. | 15 -19 Sept (Thr to Sun.) | 10am-12.30 noon, 2pm -4.30 pm | 5 day workshop on Spandakarika and Spanda Sandoha (E) - Post Swamijis Mahasamadhi Day | Offline | KSI ,Nishat, Srinagar |
| 11. | 8 Nov (Tuesday) | 7pm - 8pm | Online Talk on Kshmerajas Parapraveshika on occasion of Acharya Kshmeraja Jayanti (H) | Online | IAT Delhi |
| 12. | 7- 11 Dec (Wed-Sun) | 10am-12.30 noon 2pm -4.30 pm | 5 day Workshop on Introduction to Sri Tantraloka (E) | Offline | IAT Delhi |
| 13. | 18 Dec (Sunday) | 7 pm -8pm | online Talk on Abhnivaguptas Bodhpanchdashika on occasion of Shaivacharya Abhinvagupta Nirvan Jayanti (H) | Online | IAT Mumbai |
| 14. | 20 Dec (Tuesday) | 7 pm -8pm | Online Talk on occasion of Shaivacharya Swami Ramji Jayanti (ParamGuru of Swami Lakshamanjoo) - K | | Online KSI Jammu |

## 2023

| S.N. | Date | Timings | Details | Online/Offline | Venue |
|---|---|---|---|---|---|
| 15. | 15 Jan (Sunday) | 7 pm-8pm | Online Talk on salient features of Kashmir Shaivism (H) | Online | IAT Delhi |
| 16. | 18 Feb (Saturday) | 7 pm-8pm | Talk on Mahashivratri (K) | Online | IAT Delhi |
| 17. | 19-22 Feb (Sun. to Thursday) | 10 am-12.30 noon 2pm -4.30 pm | 4 day Workshop on Pratibhjnahradyam (H) | Offline | KSI Jammu |
| 18. | 12 March (Sunday) | | 1 day Seminar on Kashmir Shaivism | Offline | IAT Bangalore |

AL'. FUNCTIONS TO BE OBSERVED BY THE ESTEEMED MEMBERS OF THE ISHWAR ASHRAM TRUST ONLY AS PER THE CALENDAR OF EVENTS

E-English, H- Hindi, K- Kashmiri

# ISHWAR ASHRAM TRUST

*New Delhi*

## List of Publications 2021

## (ENGLISH)

| S.No. | Title | Printed Book Price in Rs. | Discounted sale Price (For Sale in Ashram) Rs. | Discounted sale Price For Non Devotees in Rs. |
|---|---|---|---|---|
| 1 | Kashmir Shaivism (The Secret Supreme ) Indian Edition | 500/- | 350/- | 400/- |
| 2a | Lectures on Principle and Discipline in Kashmir Shaivism (Hard Bound) | 150/- | 100/- | 120/- |
| 2b | Lectures on Principle and Discipline in Kashmir Shaivism (Soft Bound) | 100/- | 100/- | 100/- |
| 3 | Shiv Sutras (Indian Edition) | 700/- | 500/- | 550/- |
| 4 | Vijnana Bhairva - Manual on Self Realization (Indian Edition) | 700/- | 500/- | 550/- |
| 5 | Bhagvad Gita in the Light of Kashmir Shaivism Indian Edition (with Audio CD) | 1500/- | 750/- | 900/- |
| 6 | Festival of Devotion & Praise -Shivastotravali by Utpaldeva- Indian Edition (with Audio CD) | 1350/- | 675/- | 800/- |
| 7 | Abhniavaguptas Parmarthasara | 500/- | 350/- | 400/- |
| 8 | Kundalani Vijnana Rahaysam (New Edition) | 50/- | 50/- | 50/- |
| 9 | Mystery of Vibrationless Vibration in Kashmir Shaivism - Vasuguptas Spanda Karika and Kshemarajs Spanda Sandoha | 700/- | 500/- | 550/- |
| 10 | Light on Tantra – Abnivaguptas Tantraloka – Chapter 1 | 1000/- | 700/- | 800/- |
| 11 | Light on Tantra – Abnivaguptas Tantraloka – Chapter 2&3 | 1200/- | 850/- | 950/- |
| 12 | Magical Jewel of Devotion in Kashmir Shaivism (Stavchintamani) | 500/- | 350/- | 400/- |
| 13 | Shaivacharya Ṣwami Lakshmanjoo- A Brief Life Sketch | 50/- | 50/- | 50/- |
| 14 | BADI BOD (Short Stories for Children) | 50/- | 50/- | 50/- |

## (HINDI/SANSKRIT)

| S.No. | Title | Printed Book Price in Rs. | Discounted sale Price (For Sale in Ashram) Rs. | Discounted sale Price For Non Devotees in Rs. |
|---|---|---|---|---|
| 1 | Sri Gurustutih (New Edition) | 450/- | 300/- | 350/- |
| 2 | Sri Samb Panchshika | 200/- | 150/- | 160/- |
| 3 | Shivastotravali (New Edition) | 600/- | 400/- | 500/- |
| 3a | Shivastotravali (Slokas only) | 50/- | 50/- | 50/- |
| 4 | Trik Shastra Rahasya Prakriya (manuscript with Hindi transalation) | 300/- | 200/- | 250/- |
| 5 | Panchastavi with Hindi transalation (HardBound) | 200/- | 150/- | 160/- |
| 6a | SriKramanyapradipika (Hard Bound) | 150/- | 100/- | 120/- |
| 6b | SriKramanyapradipika (Soft Bound) | 100/- | 100/- | 100/- |
| 7. | Tantraloka (First Ahnika) manuscript with Hindi transalation | 50/- | 50/- | 50/- |
| 8. | Stuti Chandrika (New Edition) | 50/- | 50/- | 50/- |
| 9. | Snan Sandyopasana Vidhi with Gurugita manuscript in Sanskrit | 50/- | 50/- | 50/- |
| 9 | Kshmerajas Pratyabhijnahrdayam | 250/- | 175/- | 200/- |

## Audio Cds (English)

| S.No. | Title | Printed Book Price in Rs. | Discounted sale Price (For Sale in Ashram) Rs. | Discounted sale Price For Non Devotees in Rs. |
|---|---|---|---|---|
| 1 | Amriteshwar Bhairav Mantra (English) | Rs.100/- | Rs.50/- | Rs.50/- |
| 2 | Bhagvad Gita (Abhinavaguptas Sangraha Slokas) | Rs.100/- | Rs.50/- | Rs.50/- |
| 3 | Abhinavaguptas Bodhapanchadashika (English) | Rs.100/- | Rs.50/- | Rs.50/- |
| 4 | Kshemarajas Parapraveshika - Set of 2 CDS | Rs.200/- | Rs.100/- | Rs.100/- |
| 5 | Shiv Sutras (English) (Set of 2 MP3 Cds) | Rs.400/- | Rs.200/- | Rs.200/- |
| 6 | Gunas, Devotion, Meditation & Grace Set of 3 Cds | Rs 300/- | Rs 150/- | Rs 150/- |
| 7 | Kashmir Shaivism-The secret Supreme Mp3 | Rs.100/- | Rs.50/- | Rs.50/- |
| | **(HINDI)** | | | |
| 1 | Radio Interview on aspects of Kashmir Shaivism & Kundalini Revealations (Hindi) | Rs.100/- | Rs.50/- | Rs.50/- |
| | **(KASHMIRI)** | | | |
| 1 | Sri Tantraloka (194 Audio Lectures) MP3 Cds | Rs.4000/- | Rs.2000/- | Rs.2000/- |
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| 8 | Stutikusumanjali Selected Verses (Kashmiri) Mp3 | Rs. 300/- | Rs. 150/- | Rs. 150/- |
| 9 | Maharthmajari Selected Verses (Kashmiri) Mp3 | Rs 300/- | Rs. 150/- | Rs. 150/- |
| 10 | Paratrmishika Selected Verses (Kashmiri) Mp3 | Rs 150/- | Rs 75/- | Rs. 75/- |
| 11 | Shiv Sutras MP3 CD (Kashmiri) MP3 | Rs.300/- | Rs.150/- | Rs.150/- |
| 12 | Shirmad Bhagavagita (Kashmiri) MP3 | Rs 200/- | Rs 100/- | Rs. 100/- |
| 13 | Iswar Pratibhijnana Vimarshini - Selected Verses | Rs 150/- | Rs 75/- | Rs. 75/- |
| | **(SANSKRIT)** | | | |
| 1 | Sri Gurustuti and other Verses | Rs.200/- | Rs.100/- | Rs.100/- |
| | **VIDEO CD / DVD** | | | |
| 1 | Abhinavaguptas Paramarthsara Selected Verses (Set of 3 DVDs) (ENGLISH) | Rs.500/- | Rs.250/- | Rs.250/- |
| 2 | Bhagwadgita in the Light of Kashmir Shaivism (Chapters 1-6) DVDs | Rs.2000/- | Rs.1000/- | Rs.1000/- |
| 3 | Secret Supreme-and Parmarthsara Selected Verses of Acharya Abhinavagupta - DVD | Rs.200/- | Rs.100/- | Rs.100/- |
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# ISHWAR ASHRAM TRUST

*(FOUNDED BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)*

**Delhi:** R-5, Pocket 'D', Sarita Vihar, New Delhi–110 076 011-26958308
**Mumbai:** c/o Sharda Sadan, 3rd Floor, Plot 11, Sector 8, Kharghar Navi Mumbai
**Bangalore:** Kashmir Bhawan, 43, 3rd Main Rd, NAL Layout, 4th T Block East, Jayanagar
**Web site:** www.ishwarashramtrust.com, E-Mail: iatdelhi @gmail.com

## APPLICATION FOR LIFE/ASSOCIATE LIFE /ANNUAL MEMBERSHIP

Dated__________

To,
**President / Secretary/Treasurer**
Ishwar Ashram Trust,
R-5 Pocket D ,New Delhi -110076

Dear Sir,

I request you to enroll me as a Life member/Associate Life Member /Annual Member of Ishwar Ashram Trust ,New Delhi .

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c. Annual Member - Donation - Rs 2000/- (Valid for From 1st April to 31st March of next year)

I am enclosing Rs ---------------- in cash/cheque no/online Transfer
Cheque no______________Bank ------------------- dated____________payable to
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5. Residential address/Corresponding Address ______________________
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6. Mobile no____________E mail ______________________
7. If you would like to volunteer for Ashram work, kindly specify your interest__________

I shall abide by the rules and the regulations of the Trust.
I shall do my best to understand and spread the supreme philosophy of Kashmir Shaivism
Yours truly,

(Signature)
Name ------------------------------

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2. 40% discount on all publications of IAT Delhi
3. Complimentary Accommodation in Ashram for 3 days in 1 Calendar year for 2 persons



# ISHWAR ASHRAM TRUST

*(Regd as a Society under Societies Registration Act)*
*(FOUNDED BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)*

R-5, Pocket 'D', Sarita Vihar, New Delhi–110076 Email: iatdelhi@gmail.com
*Centres:* IAT Mumbai and IAT Bangalore

SOP No. **IAT D 01 /2022**
Dated: **15 March 2022**

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Sd/-

**President /Gen Secretary**
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# ISHWAR ASHRAM TRUST

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**Web site:** www.ishwarashramtrust.com, E-Mail: **iatdelhi @gmail.com**

## Shaivacharya Swami Lakshmanjoo Maharaj's Birthday Celebrations at New Delhi/ Mumbai /Bangalore on Wednesday 27 April 2022 Schedule for Puja Recitation - Sri Gurustutih Book (New Edition)

| | | |
|---|---|---|
| 1. | Release of Sri Gurustutih (New Edition) | 9.30 AM to 9.45 AM |
| 1. | Guru Vandana (Details Below) | 9.45 AM to 11.45 AM |
| 2. | Aarti | 11.45 AM -12 Noon |
| 3. | Janam Divas Pooja (Prepyun) | 12 Noon to 12.30 PM |
| 4. | Devotee composition recitations | 12.30 PM to 12.45PM |
| 5. | Balloon release | 12.45 PM to 1.00 PM |
| 6. | Lunch Prashad | 1.30 PM -2.30 PM |
| 7. | Bhajans | 3.00 PM – 4.30 PM |

## Sri Gurustutih Book (New Edition) -Sequence of Guru Vandana

| | | Page No |
|---|---|---|
| | **Section A – Compulsory Recitation** | |
| 1. | Manglacharan Shlokas | 2-3 |
| 2. | Shri Gurustutih | 4-25 |
| 3. | Shri Amriteshwar Bhairavstutih | 26-54 |
| 4. | Shiv Mahminastotram | 71-82 |
| 5. | Sri Kalikastotram | 83-92 |
| | | |
| | **Section C** | |
| 1. | Shivavahan( Lingetra Shlokas) | 153-158 |
| 2. | Soham soham | 159-160 |
| 3. | Lineage of Shaiva Masters - Gurukrama | 161-166 |
| 8. | Acharya Abhinavagupta - BhairavaStotra | 167-176 |
| 9. | Aarti1 | 77-184 |

Ishwar Ashram Trust, New Delhi

# Press on KSI

## IAT inaugurates Kashmir Shaiva Institute at Mahinder Nagar

*Excelsior Correspondent*

JAMMU, Feb 21. To fulfill the wish of Swami Lakshmanjoo Maharaj a great Shivacharya of Kashmir of spreading and propagation of rich philosophy of Shaivism globally for the benefit of humanity , the Ishwar Ashram Trust (IAT) today established an independent institute of Education and Research under the name Kashmir Shaiva Institute (KSI) at Ishwar Ashram Mahinder Nagar.

The main objective of the Trust is to enhance the reach of non dual Shaiva philosophy to more and more asperants all over world. The institute has been registered with the Government of J&K.

An impressive function was organised on the occasion which besides the trustees was attended by a large number of devotees of Swami Ji. The institute was inaugurated by I K Raina secretary of the Trust in presence of Swami Kumar Ji of Geeta Satsang Ashram Muthi, other trustees and scholars.

Speaking on the occasion speakers said to serve the fulfillment of this divine mandate , the Kashmir Shaiva Institute (KSI) has embarked on several initiatives and these initiatives have been framed into a set of distinct time bound projects with clear goals.

These include development of dedicated study centers of Kashmir Shaivism across all spirituality vibrant and towns in India where seekers and students can acquire long and short courses and teachings of Kashmir Shaiva philosophy, conversion transcription, translation and publications of all available audio recordings / records of teachings in all forms of Swami Lakshmanjoo's discourses to make it accessible and available to wider global audience interested in or pursuing the studies / practice or research in Kashmir Shaivism, building a comprehensive training module /programme and training materials designed for absolute beginners and general public to gain an understanding of the fundamental thought behind the profound philosophy of Kashmir Shaivism with an object to pique their interest towards exploitation of the practice and discipline of Kashmir Shaivism.

The Institute will also support scholarly faculties to developing a global directory of all scholars and practitioners of Shaiva philosophy of Kashmir School across the world. It will organise discourses and programmes in the study of early texts of Kashmir Shaivism along the lines of the teachings of Swami Ji, building a master faculty training programme for potential students, introduction of continuous programmes to help younger generation the language of Sanskrit, developing a teaser film highlighting the life changing impact of living the Kashmir Shaivism way and building and consolidating a Central library for KSI with books , literature , journals research papers etc.

On the occasion bhajans were recited by Naina Saproo and party.

## जम्मू कश्मीर में कश्मीरी शैववाद पर शोध, अध्ययन के लिए संस्थान खोला गया




भाषा | Updated: Feb 21, 2022, 3:19 PM

जम्मू,21 फरवरी (भाषा) जम्मू कश्मीर में कश्मीरी शैववाद पर शोध, अध्ययन और प्रकाशन केन्द्र के तौर पर कश्मीर शैव...

जम्मू,21 फरवरी (भाषा) जम्मू कश्मीर में कश्मीरी शैववाद पर शोध, अध्ययन और प्रकाशन केन्द्र के तौर पर कश्मीर शैव संस्थान खोला गया है। अधिकारियों ने सोमवार को यह जानकारी दी।

एक वरिष्ठ अधिकारी ने बताया कि कश्मीर शैववाद का प्रसार करने के लिए संस्थान देश भर के सभी तथा विदेश के शिक्षण संस्थानों से भी संपर्क करेगा।

The Kashmir Shaiva Institute (KSI) will come up as the first research, studies and publications centre on Kashmir Shaivism, officials said on Sunday, February 21, 2022



The institute will be based in Jammu.

KSI Secretary, Vijay Kumar Kaul, told reporters that focus of the studies, research and teachings will be to enhance reach of the Shaiva philosophy "The Kashmir Shaiva Institute (KSI) will come up tomorrow in Jammu as first research, studies, teaching and publication centre of excellence across the globe on Kashmir Shaivism," he said.

THE HINDU

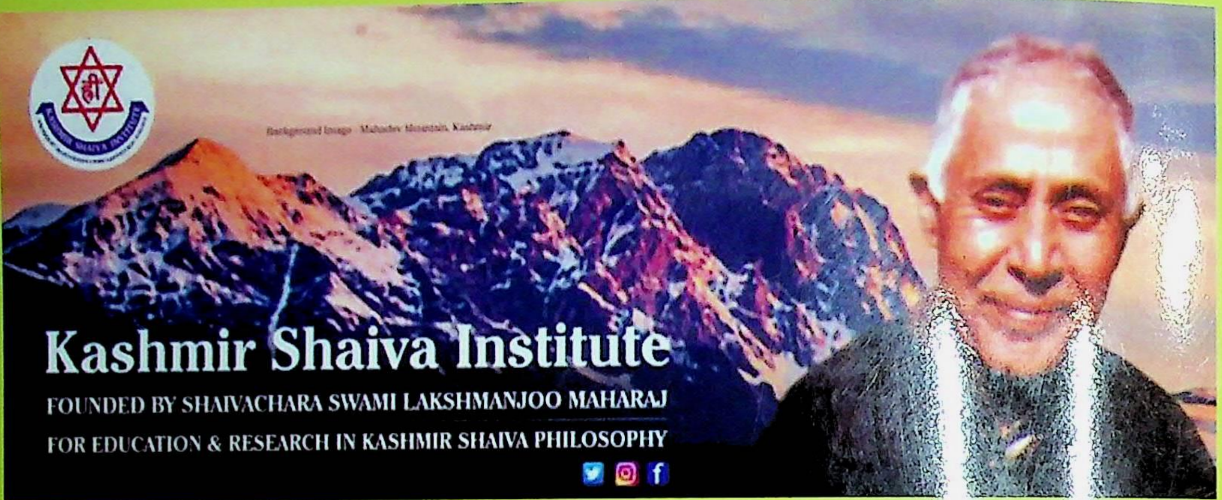
## Kashmir Shaiva Institute to be first research studies centre on Kashmir Shaivism

Jammu Feb 20 PTI The Kashmir Shaiva Institute KSI will come up as the first research studies and publications centre on Kashmir Shaivism officials said on SundayThe institute will be based in JammuKSI Secretary Vijay Kumar Kaul told reporters that focus of the studies research and teachings will be to enhance reach of the Shaiva philosophy The Kashmir Shaiva Institute KSI will come up tomorrow in Jammu as first research studies teaching and publication centre of excellence across the globe on Kashmir Shaivism he said PTI AB ANB ANB



जम्मू तवी
JAMMU TAWI

Malini (Vol.XIV No. 33) RNI No. DELMUL/2007/18760






# Kashmir Shaiva Institute(KSI)

*Founded by Shaivacharya Swami Lakshamanjoo Maharaj*



## Invitation

## National Seminar on Kashmir Shaivism

**7th May(Sat) 2022 - 8th May (Sun) 2022**

**9AM to 5.30 PM**

At Ishwar Ashram, Ishber, Nishat, Srinagar (Kashmir)

***Speakers:***

***Dr Kamlesh Jha(Dean BHU), Dr Rajnish Mishra(JNU), Dr Shikha Rajpurohit(JNU)***
***Prof M L Kukiloo(KSI), Sh Pran Nath Kaul(KSI)***

For registering, kindly contact:
kashmirshaivainstitute@gmail.com
Tel: 94190 05689, 9419186675, 9311611344

**Registeration is free but mandatory**
*(Lunch and tea prashad shall be served to all participants)*

***Note: The Seminar shall be followed by Birthday Jayanti celebrations of Swamiji Maharaj on 9th May (Mon) 2022, as per solar calendar***

*IK Raina*
*Chairman*

*VK Kaul*
*Secy.KSI*

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